Sell's Bible Study Text Books

Supplemental Bible Studies

H. T. Sell

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SUPPLEMENTAL BIBLE STUDIES

BY

REV. HENRY T. SELL, D.D.

Author of "Bible Study by Books," "Bible Study by Periods," "Bible Study by Doctrines," "Bible Studies in the Life of Christ," "Bible Studies in the Life of Paul," and "Studies in the Life of the Christian."

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THIRTEENTH EDITION. REVISED

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PREFACE.

REVISED EDITION.

There have been many calls for a short and comprehensive course of study upon the Structure, Geography, Institutions, Doctrines and Times of the Bible which should be more than a mere outline, and set forth the main facts about these subjects, in a brief, readable form.

This series of Supplemental Studies is an attempt to meet this want.

They have been specially prepared for Teachers' Training classes, Adult Bible classes, Christian Endeavor societies, Y. M. C. A. classes, Bible Institutes, Educational Institutions, Pastors' classes, Sunday Schools (supplementing the regular lessons), Prayer Meetings (once a month) and for Bible students generally.

Questions have been added to each lesson; which will be found valuable in class work.

It is suggested that a blackboard be used for every lesson and after each six lessons have been studied that a time be set apart for a review, and an oral or written examination be held to fix the facts in the mind. The maps should be studied until they can be drawn from memory.

In presenting this revised edition to the public, the author is much gratified by the many encouraging letters and commendatory notices he has received from Bible students and the press.

His desire is not only to guide the student into old and new fields of Biblical facts, but to stimulate to

independent and diligent study along the lines indicated.

Since writing this series of studies, the author has prepared six other books of Bible Studies : "Bible Study by Books," "Bible Study by Doctrines," "Bible Study by Periods," "Bible Studies in the Life of Christ," "Bible Studies in the Life of Paul," and "Studies in the Life of the Christian." These books have been carefully prepared, and it is hoped may be found useful for class work and individual study.

HENRY T. SELL,

Chicago, Ill.

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I.

THE MAKING OF THE BIBLE.

THE BIBLE.

FORM: "The Bible is a library," the books of which were written by men fitted for their work by the Spirit of God. They presented the truths which they received in such different literary forms as occasion demanded or genius permitted; History, Poetry, Oratory, Prophecies, Proverbs, Autobiographies, Letters, Apocalypses. Every known form of literary composition is made use of as a vehicle of Divine truth.

PURPOSE: Through the Bible there is one increasing progressive purpose: that we may have a true idea of how God revealed Himself to His ancient people and prepared the way for the fuller manifestation of Himself in Jesus Christ: for the redemption of the world.

INSPIRATION: The function of Inspiration is not only to reveal new truth but to guide the writers in the choice and distribution of their materials, and in the use of them for teaching special lessons. "Every Scripture inspired of God, is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness." (2 Tim. 3:16.) The singleness of aim and unity of plan in the Bible books (amid the many changes and multiplicity of operations which took place through the ages) show the controlling influence of one Supreme mind.

VALUE: The Bible lays stress upon; (1) The primary moral obligations: not only on private and individual

virtues, but on the great domestic and civic virtues; the foundations upon which the happiness of the family and state rest. (2) The Intimate connection of Morality and Religion. Worship and Sacrifice are not sufficient. God demands clean hands, a pure heart and the supreme love of the soul. (3) Great Ideals of Life and Character for the Individual and Society. No matter how high the attainment, the Divine conception of truth and righteousness is always in advance. (4) Pure and Spiritual Religion in contradistinction from all formalism and abstract systems.

TIME: The Books were written and compiled during a period of about fourteen centuries. The last book was written before 100 A. D. The number of books is 66; they were written by about 40 men.

AUTHORS: They are from every rank of life; prophets, priests, kings, fishermen, a tax-gatherer, sheep-master, etc., yet each in his place building as God bade him, and building better than he knew the most wonderful book the world has ever known.

LANGUAGES: They are Hebrew, Chaldaic, and Greek.

THE OLD TESTAMENT BOOKS.

"The Old Testament is God's written revelation prior to the advent of Christ."

The Jews divided the Old Testament books into three groups:

THE FIRST GROUP—*and the earliest.* THE LAW.—This consisted of Genesis, Exodus, Leviticus, Numbers and Deuteronomy. This was for many years the only Bible, as the books which compose the rest (with the possible exception of one) of the Old Testament were

not written or the history made from which they could be written.

THE SECOND GROUP. THE PROPHETS.—This included Joshua, Judges, Ruth, 1st and 2nd Kings, 1st and 2nd Samuel, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah and Malachi.

THE THIRD GROUP. THE WRITINGS.—This included Psalms, Job, Proverbs, Ecclesiastes, Song of Solomon, Lamentations, Daniel, Esther, Ezra, Nehemiah and Chronicles.

After the first group of books which constituted the earliest Bible, such books as were written before the time of Ezra and Nehemiah were by them placed in the canon; the other books were placed in the canon by the able successors of these men.

These books were all recognized by the Jews as divinely inspired.

The persecution of Antiochus Epiphanes in 170 B. C. in which the Scriptures were sought out to be destroyed, served to stamp them with their distinctive character. We know that all the books which now compose the Old Testament canon were then recognized as a part of that canon. The only change is in the order of the books. The three groups are now included in the one Old Testament canon.

THE OLD TESTAMENT as arranged now, consstis of 39 books.

Books of the Law, Five: G. E. L. N. D.

Books of History, Twelve: J. J. R. 1st and 2nd S., 1st and 2nd K., 1st and 2nd C., E. N. E.

Books of Poetry, Five: J. P. P. E. S. of S.

Books of Prophecy, Seventeen:
Major Prophets, Five: I. J. L. E. D.
Minor Prophets, Twelve: H. J. A. O. J. M. N. H. Z. H. Z. M.

For a brief summary of the contents of each book see lesson No. 6.

THE NEW TESTAMENT BOOKS.

"The New Testament is God's written revelation, since the advent of Christ."

The books which compose the New Testament canon were gradually brought together in a similar way to those of the Old Testament. There was first an oral period. This period was followed by another in which the records were carefully written out and edited; then followed a period when the sacred writings were collected in one book.

1. THE MISSIONARY AGE.—33–50 A. D. The apostles were busy about their work. They were going here and there, proclaiming the good news. There was little necessity for writing, as they were continually telling of the things which they had seen and heard.

2. THE WRITING AGE.—50–100 A. D. The four Gospels, Acts, Epistles and Revelation. As churches multiplied, and the men who had seen and talked with Christ grew old, it was felt that the things in which the Christians surely believed ought to be placed in permanent form in written records; hence, we have the Gospels and Acts. The other books grew out of special needs for communicating certain truths to particular churches.

3. COLLECTING THE WRITINGS. 100–175 A. D. In this period there were many manuscripts extant; the

originals as well as copies. Each church began collecting the writings which it considered to be divinely inspired. There was no council which declared or decided the canon before it was made.

Many churches were found which had collected the same books, and then a council declared the canon to consist of these books. All the early churches substantially agreed upon the books of the New Testament as we now have them.

The first centuries were marked by many bloody persecutions of the Christians, but the one which was directed by Diocletian, the Roman Emperor, 303 A. D., against the sacred books, was the hardest to bear. The edicts ordered that all these books should be searched out and burned. Many valuable copies of the Scriptures perished in this way. A new era began with Constantine a Christian Roman Emperor, who made diligent search for all the best copies of the Scriptures remaining, and commanded that they be carefully compared and that a revision be made. When this work was completed, he gave further orders that fifty copies be made on the finest skins by the best scribes; it was done, and these copies then became the authorized versions from which other copies were made and the manuscripts from which the edition was taken gradually fell into disuse. The Codex Sinaiticus (the finding of which reads like a romance and the most valuable manuscript which Christians possess) is considered one of the fifty copies.

THE NEW TESTAMENT consists of 27 books.

History of Christ, Four Books: M. M. L. J.

History of the Church, One Book: The Acts of the Apostles.

Epistles of Paul, Fourteen Books: R. 1st and 2nd

Cor. G. E. P. C. 1st and 2nd Thess. 1st and 2nd Tim. T. P. H.

General Epistles, Seven Books: J. 1st and 2nd Peter, 1st, 2nd and 3rd John, J.

Prophecy, One Book: Revelation.

For a brief summary of the contents of each book see lessons 10 and 12.

Notes.

1. The word *canon* is a Greek word that originally signified a straight rod or carpenter's rule. Thence it came to denote that which was correct in morals or religion. As applied to the Scriptures, it means the books which were recognized as divinely inspired, and which contained God's rule of righteousness.

2. That the New Testament books as we now have them, were recognized as divinely inspired and in the canon by the early churches, can be seen by reference to the Syrian, Egyptian and old Latin versions, which were made in the second century.

3. Although the Gospels came first, yet some of the Epistles of Paul, such as 1st and 2nd Thess., were committed to writing before them.

Questions.

The Bible; what is its form, purpose, inspiration, value, time of writing, authorship, language? How did the Jews divide the Old Testament? What can be said of these groups? What can be said of the persecution of Antiochus Epiphanes and what did it do for the canon? How many books in the Old Testament? State the number and names of the books of the Law, History, Poetry, Prophecy. How were the books of the New Testament formed? Give the characteristics of the Missionary Age, the Writing Age. How were the books collected in their present form? How many books in the New Testament? What books constitute the History of Christ, the Church, Epistles of Paul, General Epistles, Prophecy?

II.

HOW WE GOT OUR ENGLISH BIBLE.

REASONS FOR TRANSLATIONS.

Not long after the Bible was completed the languages in which it was written ceased to be common. In order that its message might be read by all peoples, translations or versions of the originals were made in many tongues. As early as the second century before Christ, the Old Testament was translated into Greek. We call this version the Septuagint. The work of translating has been going on ever since.

Only the main points in the interesting story of how we got our English Bible can be touched upon in this lesson.

SOURCES OF TRANSLATIONS.

MANUSCRIPTS. Copies of the Scriptures in the original tongues. These were of two kinds, *uncial* and *cursive.* The uncials are those which are written all in capital letters and there is no division between the words. The cursive are written like our running writing, with the letters joined together. Over 1500 manuscripts of the Bible are extant and available for comparison and translation. Some of them are very beautifully executed.

The three most valuable are: The Alexandrine (Codex A), the property of Protestant England and kept in the British Museum. The Vatican (Codex B), owned by the Roman Catholic church. It is in the Vatican

library at Rome. And the Sinaitic (Codex Aleph), in the possession of the Greek church at St. Petersburg.

VERSIONS. Translations into other tongues. Within fifty years after the New Testament was written we find Syriac, Egyptian, Ethiopic, and later on Gothic, Armenian, Latin and other versions of the scriptures, These versions form a very important source of comparison with the manuscripts.

QUOTATIONS. There were many writers of the first centuries who were writing about the doctrines and history of the early church. These writers had frequent occasion to refer to passages in the Old and New Testaments, and often quoted passages in full from the gospels and epistles. Among the earliest writers were Barnabas, Clement, St. Ignatius, Bishop of Antioch, Polycarp, who was a disciple of St. John the Apostle, Justin Martyr, Papias, and many others.

In making any new and important version of the Scriptures, the manuscripts, old versions and quotations are diligently studied and compared.

EARLY ENGLISH VERSIONS.

There was no complete English Bible before Wycliff's days. The Latin Vulgate was used by the English churches. This version was made in the year 405 A. D. by Jerome, who translated it from the earliest manuscripts.

But parts of the Scriptures were translated before Wycliffe's time.

CÆDMON in the latter part of the seventh century wrote a metrical poem, singing of the "creation of the world, of the origin of man, of the history of Israel, and of the Incarnation, Passion, Resurrection, and Ascen-

sion of Christ, of the terror of future judgment, the horror of hell pains, and the joys of the kingdom of heaven." When Cædmon began to compose this poem, he was but a poor cowherd of the famous Abbey of Whitby.

EADHELM, (died 709) Bishop of Sherborne, translated the Psalms.

EGBERT, Bishop of Holy Island, completed about the same time a version of the Gospels, which is now in the British Museum.

BEDE, (died 735) of the Monastery of Jarrow, and the most famous scholar of his times, translated the gospel of St. John, dying as he dictated the last verse.

KING ALFRED THE GREAT, during the latter part of the ninth century, translated certain portions of the Mosaic law as the laws of his kingdom. His wish was 'that all the freeborn youth of his kingdom should employ themselves on nothing until they could first read well the English scriptures." Specimen of King Alfred's translation: "Daihten wæs sprecende thaes to Moyse and thus cwæth."

LATER ENGLISH VERSIONS.

Between King Alfred and Wycliffe there is a long pause in the task of English Bible translation. England had been invaded by the Danes and then by the Normans. Supreme contempt was felt and expressed by the Normans for all Saxon learning.

In the fourteenth century the state of religion in England was greatly to be deplored. The religious houses, the monasteries, were richly endowed and corrupt to a startling degree. Scepticism was rife; heaven and hell

and the judgment were treated as idle fables. It was in such a time that the first English Bible appeared.

WYCLIFFE completed his Bible in 1381. It was a protest against the iniquity of his age. He translated from the Latin Vulgate. For his work he was tried in his lifetime and after death his body was exhumed and burned by his enemies. Here is a specimen from his Bible: "IN Thilke dayes came Joon Baptist prechynge in the desert of Jude." Matt. 3: 1.

TYNDALE, one of the finest scholars of his day, first translated the New and then the Old Testament. This was the first attempt to translate the whole Bible from he Hebrew and Greek. Such was the opposition by the Papal power to English translation, that he was burned at the stake in Antwerp in 1536. But the discovery of the art of printing in this century made it possible to so multiply copies of the Bible that the people everywhere could read the scriptures in their own language. The following is a specimen of Tyndale's version: "Forsothe it was don in tho dayes, a maundment went out from Cæsar August." Luke 2: 1.

MILES COVERDALE, in 1535, printed in Zurich a Bible which was partly his own work and in part a revision of Tyndale's version.

JOHN ROGERS, in 1537, edited a Bible at Hamburg, which was afterwards revised by Cranmer and Coverdale and was called The Great Bible, from being printed in large folio form. Copies of his Bible were chained to the reading desks in the churches.

Physical difficulties in the way of translation: It seemed as if at this time nothing could stand in the way of the progress of the English Bible. But with the death of King Edward VI, who gave the warmest

encouragement to the efforts of those who were seeking to give the Bible to the people, the scene changes. Mary was crowned Queen the 3d of August, 1553, and then began a series of bloody persecutions against the Protestants such as the world has seldom witnessed. Even to possess a copy of the Scriptures was counted a crime to be visited with the severest penalties. But hope dawned again when Elizabeth ascended the throne, and England since her time has had an open Bible.

THE GENEVA BIBLE, 1560. When Mary ascended the throne many Protestant divines were driven out of the kingdom. A number of them settled in Geneva, Switzerland. They employed their time in making a new English version. It was the best translation of its time and very popular with the Puritans. Among the translators were Coverdale, Knox, Whittingham and Goodman. When Elizabeth came to the throne they returned, bringing their Bible with them.

In 1568 was issued the *Bishop's Bible.* In 1609 *The Douay Bible,* a Roman Catholic version, was completed.

KING JAMES. In 1607 King James commissioned fifty-four of the most learned divines in his kingdom to prepare a new version of the Scriptures. They were divided into six companies; two met at Westminster, two at Oxford and two at Cambridge. In 1611 this great work was completed.

THE REVISED VERSION. Since the version of King James was made manuscripts of earlier dates, have come to light. New versions have been discovered, and there have been changes in the meanings of words; besides scholarship has advanced and is better able to get at the

meaning of the ancient languages in which the Scriptures are written. These are some of the reasons given for the necessity of the Revised Version. The Revised Version was begun in June, 1870. The New Testament was completed November 11th, 1880, and the Old Testament, May 5th, 1885. The most distinguished Biblical scholars in England and the United States were engaged in this work.

QUESTIONS.

Why are translations of the Bible necessary? What are the sources of translations? What are the manuscripts? How many copies of manuscripts are available for translation? What are the three most valuable manuscripts? What are versions? Quotations? Who translated the first English Bible? What version was used before this? Who wrote a metrical poem on the scriptures? What can be said about those who translated portions of the scriptures before Wycliffe? Eadhelm? Egbert? Bede? What did King Alfred do when he translated the laws of Moses? Why was so little done between King Alfred's age and that of Wycliffe? What was the condition of England when Wycliffe's Bible appeared? In what year was it completed? What can be said about Tyndale's translation? What did the art of printing have to do with the increased circulation of the Bible? What can be said about the Bibles of Coverdale and Rogers? What effect did the reign of Queen Mary have upon the circulation of the Bible? What change was there when Elizabeth came to the throne? When was the Geneva Bible issued and under what circumstances? The version of King James? The revised version?

III.

WHY WE BELIEVE THE BIBLE.

THE EVIDENCES.

Every one ought to be able to give a reason for the faith which he holds. The Bible invites and entreats our study of its history and doctrines. Jesus said "Search the Scriptures," and was himself an apt and diligent student.

The evidences for the truth and genuineness of the Scriptures are of two kinds, internal and external.

THE INTERNAL EVIDENCES are: the adaptation of the Bible to the wants of humanity, the unity and purity of its teachings, the character of Christ and the doctrine and morality taught by Christianity.

THE EXTERNAL EVIDENCES are: the historical proofs, man's need of a revelation, authenticity and credibility of Scripture history and the argument from prophecy and miracles.

FORMATION AND PRESERVATION.

THE BIBLE was the product not of one age but of the ages. The authors were men writing in widely separated times and countries, with no thought of what particular place their work was to occupy, but the plan was of God.

It was not formed all at once, but gradually, as a building grows stone by stone. It is marvelous how so many books, which tell a single consistent story, were

collected in one, and after they were brought together survived amid the wreck of ancient literature!

There was no collusion on the part of the writers, for they are too far separated from each other. There was no human design in its perservati on, for kingdoms and empires went down and many libraries carefully gathered, were destroyed, yet The Book lived on. It made its way against the wind and tide of fierce opposition and persecution.

FRESHNESS AND IMPARTIALITY.

The contents of the Book do not grow antiquated; the thought of right government, purity of private character and the setting forth of all the virtues is still far ahead of all performance in modern times.

When the Scriptures deal with their chosen heroes there is no attempt to gloss; human nature is painted as it is. The faults of character are not condoned, they are condemned. The chosen nation is not spared when it goes wrong. Nothing can exceed the literary excellence, the moral beauty and loftiness of thought; scores of thousands of books have been written about it, and yet it remains a mine the riches of which have scarcely been touched; every generation finds in it new and wonderful treasures.

SCIENTIFIC ACCURACY.

There are many strange foreshadowings of modern scientific discoveries. Prof. Dana says in his "Manual of Geology," that there are hundreds of thousands of different species of plants and animals on the earth, yet not a new one (known to science) has come into existence since the era of man. We have learned that

the sun has a circuit in the heavens, yet David said long ago "His going forth is from the end of the heaven, and his circuit unto the ends of it." How did Job know that the wind had weight? yet he says: "To make the weight for the winds." Job 28:25. Until recently it was asserted that the stars could be counted. Now scientists declare that they are without number. Yet God said to Abraham, "Tell the stars if thou be able to number them." Gen. 15:5. The telegraph may be anticipated in Job: "Canst thou send lightnings that they may go and say unto thee, 'Here we are.'" Job 28:35. The measuring of the water of the sea, the weighing of the earth and stars may have been foretold in Isaiah 40:12. That the earth is an air-ship is accounted a modern discovery, yet Job said, "He hangeth the earth upon nothing." Job 26:7. "Of the eighty theories which the French Institute counted in 1806 as hostile to the Bible, not one now stands."

Yet during the time that the Bible was being written there were all sorts of crude theories about the earth. How did it happen that they did not get into the Bible? It must be borne in mind, however, that the Scriptures were given, not to teach science but religion: how God would redeem the world.

THE SCRIPTURES TREAT OF ORIGINS. Men of all nations have discussed the question of the origin of the world, man, sin, redemption and future state of man. The Bible is the only book that simply and adequately answers these questions, and so answers them that the answers can be taught to children. The most recent scientific theories as to the Why and How things originated, do not affect the answers given to these questions in this Book.

a. Origin of the world. Gen. 1:1. "In the beginning God created the heaven and the earth." How different is this plain and sufficient reason from the cumbersome cosmogony of the ancients!

b. Origin of man. Many different theories have been propounded; but the Bible touches the main fact that as we find man he is a product of God's hand. Gen. 1:27. "God created man in his own image."

c. Origin of sin. We want to know how sin, with all its consequent misery, came into the world. We are wholly at a loss until we read that it was through wilful disobedience of a righteous commandment. Gen. 2.

d. Origin of redemption. We find it in the compassion of God, for man, when he sinned. Gen. 3: 15 In the love of God. John 3: 16.

e. Future state. It is all guesswork without the clear statements of Christ in the 25th chapter of Matthew. We know that there is a place prepared for those who love God, from Christ's own words. John 14: 2.

HISTORICAL ACCURACY.

THE EVIDENCE OF THE MONUMENTS. 1. *Writing:* Until a comparatively recent period it has been confidently asserted that the art of writing was unknown in the time of Moses; but "discovery has been crowding on discovery" until at last we are able to read letters that were written by "the Kings of Assyria, Babylonia, Mesopotamia, Kappadocia, Northern Syria, and Palestine" before the Exodus. These letters show us just the state of things which the Bible asserts existed. This is the correspondence, written on clay tablets, of Khu-n-Aten, King of Egypt. It was discovered in 1887 in the buried Royal City of Tel-el-Amarna situated on the

east bank of the Nile river, north of Thebes. 2. *The Bible names towns, cities, great events, battles, kings, empires, widely apart in time and space, and makes no blunder.* The unearthed ancient cities of Babylon. Assyria, Egypt, testify to its accuracy. Digging over the ruins of Nineveh there has been brought to light a large library collected during the reign of Assur-banipal (B. C. 668-626). This collection was one of the most extensive ever made by royal munificence. It contained early historical tablets copied from originals in Erech and Babylon. The city was destroyed about a year after the death of Assur-banipal, and the library has lain buried in the vast mounds made by the destruction of the city, until the present age. Xenophon speaks of seeing these vast mounds 401 B. C. They were opened in 1840. In the library were found tablets recording the deluge, the great ship, birds sent out, the building of an altar, etc. These tablets were copied from older ones, dating back to 1700 B. C.

Here were also found tablets recording The Creation of Man, Institution of the Sabbath, The Fallen Angels, Fall of Man, The Tower of Babel, etc. Earlier than the collection of this library we find on obelisks and tablets accounts of the Expeditions of Shalmanezer against Hoshea (about 850 B. C.) 2 Kings 18: 9. Also corroboration of the accounts given in 2 Kings 15: 29; 16: 7; 2 Kings 16: 8; 2 Kings 18: 13, etc. The same is true of Babylon.

We find similar evidence form the monuments of Egypt of the truth of the Bible record. The Egyptians wrote their books in stone and chiseled the portraits of a number of Israelitish kings in their galleries, and put their names beneath, hence no mistake can be made.

The very tombs of Egypt have given up their dead to accentuate the evidence, and we can now look upon the mummied form of the Great Rameses, the Pharoah who oppressed the children of Israel and who built the cities of Pithom, and Ramses.

We find much in the testimony of the monuments of the Great World empires that came in contact with Israel that *adds* materially to our knowledge of Bible facts and places.

PROPHECY.

The Bible records the past, the present, and predicts that which is to come to pass. There were sixteen prophets, who prophesied concerning the future in no vague way. They spoke of the destruction of cities and empires by name, and of new kingdoms that were to arise. They foretold Christ, His nativity, the place, the events of His life, and made no mistake.

When Christ came He referred to these prophecies. (See Luke 24: 25–27.) He said that they were fulfilled in Him. His life exactly conformed to what had been predicted many hundreds of years before He appeared. In the New Testament there are 265 quotations from the Old Testament and 365 obvious allusions to it.

Christ foretold His death, the manner of it, His resurrection within three days, and ascension. He likewise foretold the destruction of Jerusalem, Matt. 24; Mark 13; Luke 21; the end of the world, the General Judgment. He accurately described the character of His kingdom, its nature and universality.

MIRACLES.

The advent and life of Christ upon earth was at-

tested by signs and wonders, done in the daylight before credible witnesses. It is natural to suppose that if God sent His son He would attest His coming by great signs. We find that He did many miracles. He opened the blind eyes, He caused the lame to walk, raised the sick, cleansed the lepers, healed the withered hand, walked on the sea, stilled the storm, fed the multitudes, raised the dead, forgave sins. Jesus said at the very last, "Believe me for the works' sake."

QUESTIONS.

Does the Bible invite investigation? What is meant by Internal Evidence of its truth? External? How was the Bible formed? How preserved? Could there have been any collusion on the part of the writers? Could men have combined to preserve it? What can be said of the impartiality of its writers? How many books have been written about the Bible? Is new light yet to break out of its pages? Is it scientifically accurate? What is said about anticipated discoveries of scientific facts in its pages? The circuit of the sun, the weight of air, the number of the stars? The earth hung in air? In 1806 how many theories hostile to the Bible? What does it say about the origin of the world, man, sin, redemption and of the future state? What can be said of its historical accuracy? Describe the library at Nineveh founded by Assur-banipal. What light does it throw on the Bible records? How did the Egyptians write their books? What evidence have we of the truth of the Bible from their portrait galleries? What can be said of Rameses II.? What is the evidence from prophecy? How many quotations in the New Testament from the Old? What is the evidence from miracles? What did Christ say as to His works?

NOTE. The extensive excavations at Nippur (supposed to be the ancient Calneh of Gen. 10: 10) and the discovery of the law code of Hammurabi (supposed to be king Amraphel of Gen. 14: 1) confirm the Biblical statements of the comparatively high civilization of ancient times.

IV.

THE LAND OF THE OLD TESTAMENT.

THE OLD TESTAMENT LANDS are included in the area of country between Egypt on the west and Persia on the east, and from the Sinaitic peninsula on the south to Armenia on the north; north to south 900 miles, east to west 1,400 miles, making a total area (including bodies of water) of 1,350,000 square miles; about one-half the area of the United States.

THE MOUNTAIN RANGES. The Ararat on the north (the highest peak of which is 17,750 feet in height); the Caspian and Zagros on the east and south-east, and the Taurus and Lebanon on the west and south-west.

THE SEAS. The Caspian Sea, the Persian Gulf, the Mediterranean, the Red Sea, the Dead Sea and the Sea of Galilee.

THE RIVERS. The principal are: The Tigris, the Euphrates, the Nile and the Jordan.

WESTERN DIVISIONS.

EGYPT proper was simply the valley of the Nile, with an area of only 9,600 square miles (about the same as Massachusetts), but with a soil the richest in the world. The people were of Hamitic stock and of high intelligence. The history begins at a time undated, but soon after the flood. Its greatest monarch was Rameses II, who ruled as far east as Chaldea and Assyria; he is the Pharaoh of the oppression of the Israelites. The land

was conquered by the Persians in B. C: 527 and annexed to the Persian Empire.

THE SINAITIC PENINSULA has an area of about 22,500 square miles (about the same as West Virginia.) It is principally a desert, with a sterile table land of limestone and rolling plains, with a gravelly surface; there are but few springs. The Amalekites, the inhabitants, were the bitter enemies of Israel all through their wanderings.

CANAAN. This country properly embraced the area between the Jordan and the Mediterranean (about 6,000 square miles and a little larger than Connecticut). Palestine, the land of the twelve tribes, had an area of about 12,000 square miles (about the shape and size of New Hampshire).

The divisions of the land are the Maratime plain, the mountain region, the Jordan valley, the eastern table land.

See the map of Canaan for the portions allotted to the twelve tribes.

SYRIA. Under this name all the country north of the Sinaitic Peninsula to Mt. Taurus, eastward to the Euphrates, and westward to Phœnicia and the Mediterranean was sometimes included. At other times this country only embraced the territory north of Mt. Hermon. Damascus was the principal city.

PHŒNICIA. A narrow strip of land between the great sea and Syria. Its two principal cities were Tyre and Zidon.

IN THE CENTRAL PLAIN.

ASSYRIA was located east of the Taurus mountain and on both sides of the Tigris river. (In its glory it ex-

tended from the Caspian Sea and Persian Gulf to Mt. Taurus and upper Egypt.) Asshur was the first capital, then Nineveh, which was made the Royal residence by Sennacherib in 702 B. C. Nineveh consisted of four cities surrounded by one wall.

ELAM. The boundaries were Assyria on the north, Persia on the east and south, Chaldea on the west. Shushan, afterwards the capital of Persia, was its great city. Chedorlaomer, the first conqueror mentioned in the Old Testament, ruled from Elam over most of the countries as far west as Canaan.

MESOPOTAMIA was situated between the Tigris and Euphrates rivers. Chuchanrishathaim, the king, is mentioned in Judges 3: 8. Haran, the resting place of Abraham in his journey to Canaan, is in the northern part.

CHALDEA, a perfectly level plain, and one of the most fertile countries of the world, was situated on both sides of the Euphrates river. Here was founded the earliest Oriental Empire in history. It lasted for a long time.

ARABIA, a desert, in shape like a great triangle, touched with two of its acute angles the Persian Gulf and the Red Sea, and with the third the point of the intersection of the boundaries of Mesopotamia and Syria. "It is called in the Bible the 'Land of Kedar.'" "It is a high, undulating dry plain, with few oases and almost impenetrable to travelers."

EASTERN DIVISIONS.

ARMENIA. The word is a translation of Ararat. It is situated north of Mesopotamia and Assyria, and be-

tween the Black and Caspian seas. It is a lofty plateau and mountain group.

MEDIA. It was bounded by the Caspian Sea on the north, the Zagros mountains on the west, the salt desert of Iram on the east and Persia on the south. This empire was consolidated with the Persian, B. C. 536.

PERSIA. It was bounded by Media on the north, by Carmania on the east, the Persian Gulf on the south and Elam on the west. "The Persian empire rose to greatness on the fall of Babylon, B .C. 536, and conquered and ruled over all the lands from India to Ethiopia, and was by far the greatest of the Oriental monarchies."

(It is very difficult to accurately state the boundaries of the countries mentioned, as they were very different at different periods of their history.)

THERE WERE FOUR GREAT EMPIRES that ruled over the Old Testament world (if we include Egypt, which was cotemporaneous with them, we have five). The capital changed with the change of empire. We give the dates which mark the supremacy of the different empires:

1. *The early Chaldean Empire*, (?)–1290 B. C.
2. *The Assyrian Empire*, 1290–606 B. C.
3. *The Babylonian Empire*, 606–536 B. C.
4. *The Medo-Persian Empire*, 536–331 B. C.

QUESTIONS.

What is the extent of the Old Testament lands? Distance north and south, east and west, area? Name the mountain ranges. The seas. The rivers. Give as accurate description of each as you can. Describe the countries on the western slope. Egypt, the Sinaitic Peninsula, Canaan, Syria, Phœnicia. In the central plain, Assyria, Elam, Mesopotamia, Chaldea, Arabia. On the eastern slope, Armenia, Media, Persia. Name the four great empires and give their dates. See "Manual of Biblical Geography," Hurlbut.

V.

THE ORDER OF EVENTS IN THE OLD TESTAMENT.

THE OLD TESTAMENT is an orderly historical record; showing God's purpose to redeem men and the development of the plan of salvation.

IN THE BEGINNING.

This period extends from the creation of the world to the call of Abraham. Gen. 1: 1 to 11: 32, about 1922 B. C.

EVENTS: 1. The creation of the world. 2. The creation of man. 3. The beginning of sin and fall of man. 4. The beginning of redemption.

MEN. Adam, falling into sin through temptation is driven out of Eden; but is promised a Savior who will bruise the tempter's head. Noah, faithful to God in the midst of an evil generation, is saved when destruction comes. God makes an everlasting covenant with Noah. The first eleven chapters of Genesis are concerned also with the general history of mankind; with the twelfth chapter to the close of the Old Testament the narrative is closely confined to the working out of the plan of redemption for all men in the history of a chosen people.

THE THEOCRACY.

From the call of Abraham to the anointing of the

first king, Saul; about 1922 to 1095 B. C. During this time the chosen people were under the direct government of God; this is the meaning of the word Theocracy.

The Call of Abraham. God began His special work of redemption by calling a faithful man; separating him from his kindred and making a covenant with him. This covenant was repeatedly renewed and involved peculiar and lasting obligations between God and Abraham (and Abraham's descendants).

The Chosen Family. The covenant is made anew with the family of Abraham after his death. We have here the real beginning of the Jewish Church. The blessings, the promises, the covenant relations are passed from father to son. The line is very clear; Abraham, Isaac, Jacob and the twelve sons of Jacob (who gave their names to the twelve tribes).

The Chosen People. Because of a famine in their own land, Jacob and his sons go into Egypt and remain many years; a peculiar and separate people: at first in friendly relations with the Egyptians and then enslaved. But God did not forget them.

The Exodus. A leader, Moses, is appointed by God to lead the chosen people out from the land of bondage. They are delivered by great miracles; they are brought to Sinai, where the covenant is again renewed and special religious and civil laws are given to them binding them together as a church and a nation. The tabernacle is set up in the wilderness, signifying that God is in the midst of His people.

The Conquest of Canaan. After forty years of wandering and schooling in the desert, the chosen nation is given a new leader, Joshua, under whom Canaan is

conquered; the land is divided and Jehovah's Tabernacle is placed at Shiloh. Joshua dies.

THE TIMES OF THE JUDGES. The nation left to itself to worship God failed to attain to its high privilege. The condition of the people is summed up in a certain cycle: National Sin, Affliction, Repentance. The names of fifteen judges are recorded who were raised up by God to help and deliver the nation. But the people proved to be unworthy of the Theocratic government.

BOOKS: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth and 1st Samuel.

THE MONARCHY.

From the anointing of Saul to the capture of Jerusalem by the Chaldeans, about 1095–587 B. C. 1st Samuel 10: 1 to 2d Chronicles 36: 20.

NECESSITY. It is evident that God intended the Israelites to become a great nation living immediately under His laws and knit together by faith in Him, but they proved themselves unworthy and asked for an earthly king. God still faithful to His covenant with this people told the prophet Samuel to anoint Saul as king over Israel.

THE RISE OF THE KINGDOM. Saul, David and Solomon were the first three kings; their reigns aggregated about 125 years. The kingdom under them reached the height of its glory. A magnificent temple was built for God's service. The borders of the land were widely extended.

THE KINGDOM DIVIDED. This is a sad story of disruption and civil war. Northern Israel had nineteen kings and nine dynasties. Judah had twenty kings and but

one dynasty, that of David. This shows how God kept his promise to David.

RELIGIOUS TEACHERS. One of the most striking features of these times is the activity of the prophets. They were preachers of righteousness and expressed God's will to His people. They uttered their protests in no uncertain way against individual and national sins. They tried to save Israel and Judah from captivity by urging a return to God and repentance. When all seemed lost they reanimated the people by the proclamation of the return of a remnant from the captivity (sure to come). They looked forward to a Messianic King and kingdom and pictured that future age in glowing terms. God was in the midst of His people, although they sinned against Him, keeping His covenant promises and preparing to save a remnant of His people out of which should come in due time the Savior of the world.

BOOKS: I and II Samuel, I and II Kings, I and II Chronicles, Psalms, Jonah, Amos, Hosea, Micah, Joel, Isaiah, Nahum, Zephaniah, Habakkuk, Jeremiah.

THE CAPTIVITY.

From the capture of Jerusalem 587 B. C. to the return under Zerubbabel, 536 B. C. Through disobedience of God's laws both the northern and southern kingdoms were spoiled and taken captive: Israel in 721 B. C. by the Assyrians and Judah in 587 B. C. by the Babylonians. *This captivity was made use of by God to benefit both captives and captors.* The Jews deprived of a political life of their own and dwelling in a foreign land turned to God as they never had before. Synagogues were everywhere established for the reading

and explanation of the Scriptures. The expectation of restoration and the coming of a Royal Messiah led to an intense zeal for God's cause. The great world empires; Assyria, Babylonia, Persia, by the very presence of the chosen people in their midst were leavened with right views of Jehovah, sin and righteousness. The prophets address these empires as well as Israel and Judah.

Books: II Chronicles, Jeremiah, Daniel, Ezekiel, Obadiah.

THE RESTORATION.

From the return under Prince Zerubbabel 536 B. C. to the end of the Old Testament.

The prophets had foretold a return to Judah and predicted the length of the captivity. In the books of Ezra and Nehemiah there is a graphic account of the journey, of the returning captives, to Jerusalem; the rebuilding of the walls of the city, and of the temple. Zerubbabel, a direct descendant of David, had charge of this expedition. Cyrus the king of Persia gave into the hands of this prince 5400 vessels of gold and silver which Nebuchadnezzar had taken from the temple when he captured the city. The people who returned went forth in orderly bands numbering by families 42,360.

Conclusion. Since God made His Covenant with Abraham, mighty world empires had risen and fallen; the little Jewish nation was threatened again and again with destruction in the great war cyclones that swept past; her capital city was taken and retaken and her people finally led into captivity. Yet a "remnant" remained; the national and religious life was never wholly

lost; the promise to Abraham never forgotten and the people returned to their own land.

The cause of the preservation of this nation, was God Himself who kept His covenant. *The character of God*, in the vicissitudes of the nation, shines forth in a clear light; He is supreme and all-powerful; alone able to deliver and carry out His plans. He is pure, holy, just, rewarding the righteous, punishing the guilty. Yet He is merciful and gracious; longsuffering and kind. *The purpose of God* in caring for this people is found in the end in constant view. The nation, the priests, the prophets, the sacrifices, the temple services all looked forward to the Messianic kingdom and the suffering and triumphant Savior who was to redeem the world and be the Messianic King.

Questions.

What can be said of the Old Testament record? What can be said of the first period "In the beginning"; chief events; prominent men? What is the Theocracy? Give the six divisions and their significance. How long did the monarchy last? Why was it established? What can be said of its religious teachers? Why was the nation taken into captivity? What good was it to captives and captors? When did the restoration take place? Why was the nation preserved? How is the character of God shown? Give the purpose in caring for the chosen people.

VI.

WHY JEWISH HISTORY IS OF INTEREST TO US.

REVELATION THROUGH JEWISH HISTORY.

"The first leaf of the Mosaic record has more weight than all the folios of men of science and philosophers. We owe to it the earliest and grandest revelation of that first principle of all religion—the existence, the unity, the personality, and the moral government of God."

God, through the Israelitish nation, made a revelation which He gave to no other people.

If we would know what God is, His character, His plans, His purposes, we must study the history of the Jews. It is not enough to know the creed and be able to repeat it in order to understand our religion; full knowledge of the historical movements which produced the doctrines of the creed must be had.

God did not reveal at once all His purposes in respect to the human race, but there is a gradual unfolding of His plans, and that unfolding is found in the Scriptures.

REVEALED TRUTHS ABOUT GOD.

God revealed Himself as:

CREATOR of all things.

PRESERVER.—He not only created all things and gave them their being, but keeps them in being.

LAWGIVER.—He gave laws to all; natural laws for the natural world; moral and spiritual laws for the soul of

man; the civil law for governing the relations between man and man.

JUDGE.—He judges all men.

MERCIFUL FATHER.—This is the last conception of all, and even yet we do not understand it. The nations surrounding the Israelites thought of God as implacable and hard, and not as one who was more willing to forgive than men were to ask forgiveness.

God was asking for man's love and allegiance, and was making in these years a revelation of His power and His attributes through a chosen family and nation.

QUESTIONS ANSWERED BY REVELATION.

There are certain questions which we ask when our full confidence and love are required. God answers these questions by Jewish history.

(1) *Is He the Sovereign and Only God?* The history of the Jews shows Him not to be a national God, but the God supreme over all.

(2) *Does God care for man?* That question is answered very fully by the Old Testament scriptures. If He had not cared for man He would never have given a revelation of Himself, and striven by prophets and providences to make His plans and purposes known.

(3) *Is God able to fulfill all His promises?* We know that men promise but cannot fulfill, because of limitations of time and circumstances. God has no such limitations. The promises given to the Jewish people were never broken through the Theocracy, Monarchy and Captivity.

(4) *Is God able to subdue His enemies, and to succor those who trust in Him?* Many a man would gladly do this for his friends, but he has not the power. In the

history of Israel in the time of the Judges, again and again, great armies were brought against Israel only to be defeated by a handful of men trusting in the great Deliverer. God never forgot his people, even in captivity. When they cried unto Him He always heeded their cry. We gain confidence when we see every promise fulfilled for four thousand years.

(5) *What does God desire to do with man?* To give man true thoughts about Himself, life, sin and righteousness. While the natural conscience of man teaches him that certain things are evil, yet that conscience needs to be enlightened and educated by revelation to understand the real right and wrong. It is a long, tedious and sometimes painful process by which man is prepared to appreciate and take hold upon the right ideals of life.

BIBLE BOOKS AS THE MEANS OF REVELATION.

Every book in the Old Testament has a purpose, and shows deep thought on the problems of human life. They reveal the preparation made for the advent of the Messiah.

GENESIS deals with the beginning of the world, man, sin, redemption and the chosen family.

EXODUS is the history of the escape of Israel from Egypt. The making of the chosen nation. God's providence.

LEVITICUS sets forth the civil, the moral and the ceremonial laws for the nation. The standard of righteousness is shown in the ten commandments.

NUMBERS relates in the main the wanderings of the children of Israel in the wilderness for thirty-eight years; its name comes from the two numberings of

the nation. The training of a people for God's service.

DEUTERONOMY. Three addresses of Moses to the Nation, now about to go into the Promised Land. Review of their history and laws. The advantages of obedience and the disadvantages of disobedience to God's commands are set forth very plainly.

JOSHUA AND JUDGES. The conquest of Canaan and the rule of the judges. Ruth belongs in this period. The conflicts and settlement of the chosen nation in the Promised Land. God kept His word in giving this country to Israel.

I AND II SAMUEL, I AND II KINGS, I AND II CHRONICLES. The history of Israel from the beginning of the monarchy to the beginning of the captivity. They show that God abhors sin and loves righteousness.

EZRA records the decree of Cyrus for the first return of the Jews from captivity and the erection of the second temple. God had spoken through the prophets that Judah should be restored. The religious system re-established.

NEHEMIAH. The story of the second return of the Jews and the rebuilding of the walls of Jerusalem. The civil government reorganized to protect the religious system.

ESTHER. God's care for His chosen people.

JOB shows a man standing true under a mysterious dispensation of divine providence.

THE PSALMS are a collection of sacred poetry. The subjects presented are: God, His works, His law, Creation, Providence and Redemption.

PROVERBS is a manual of the practical rules of life. The theme is that man's highest wisdom is to obey the law of God.

ECCLESIASTES shows that man can not be satisfied with earthly possessions; the only true satisfaction is in serving God.

SOLOMON'S SONG. A representation of a woman faithful to her pledged love amid the temptations of an oriental court. This has been made the symbol of a faithful church.

ISAIAH foretold most fully the glory of the Messiah; he gave the outline of God's purpose towards Judah and the world; he also foretold the final restoration of the church.

JEREMIAH saw the long-threatened judgments fall upon his nation. Judah was taken into captivity by Babylon because of her sins. He prophesied the downfall of Egypt, Philistia, Moab, Ammon, Edom, Damascus, Kedar and Elam. Jeremiah also predicted the restoration of Judah and the glory of the Messiah.

LAMENTATIONS shows the lessons of God's chastisement in the fall of the holy city.

EZEKIEL prophesied in captivity in Babylon. He reanimated the people and prepared them for the restoration.

DANIEL discloses the philosophy of history both sacred and profane. He predicted the course of four great world empires and the rise and triumph of the kingdom of God.

HOSEA AND AMOS set forth the judgments impending over Israel because of sin and the captivity by Assyria. They show that the hope of Israel is in the coming of the Messiah.

JOEL predicted judgments to come upon Judah on account of her evil ways; he also prophesied restoration

upon penitance, and the outpouring of God's Spirit upon His people.

OBADIAH predicted in captivity the downfall of Edom and the glory of Jehovah's kingdom.

JONAH in his mission to Nineveh shows the necessity of repentance in order to escape destruction.

MICAH predicted the captivity of Israel by Assyria, and Judah by Babylon; the restoration of Judah; the birthplace of Christ, His divine nature and the universality of His kingdom.

NAHUM prophesied the downfall of Nineveh, the capital of Assyria, after the downfall of Israel.

ZEPHANIAH. Warnings to Judah and other nations of judgments to come on account of sin and idolatry. Promises of restoration to Judah.

HABAKKUK. Judgments to come upon the holy city from the Chaldeans. The ultimate downfall of the Chaldeans and the sure triumph of righteousness and God's kingdom.

HAGGAI AND ZECHARIAH, prophets of the restoration, "encouraged and guided the rebuilding of the temple and the re-establishment of this religious center, for awakening the expectation of the coming of Christ throughout the world."

MALACHI, after the restoration and rebuilding of the temple and Jerusalem, encouraged the people to a more steadfast faith in God and a certain expectation of the coming of Christ.

THE EXPECTATION OF REVELATION.

The chosen nation was not to serve its own ends, and simply rise to a certain height of power and glory, and then decay or go down in a war cyclone like every other

nation before or since the promise given to Abraham, but it was to serve a grand purpose—out of it was to come the Royal Messiah, the Redeemer of the World and an everlasting Messianic kingdom. Sometimes the Israelites mistook the character of this mission, but they never forgot their great Hope.

In all the national changes there was this spirit of expectation; it cheered, encouraged and made them what they were. Their history is thoroughly permeated with the thought of the coming King, who was to rule all nations. Beaten, taken captive, abused, trampled upon, this expectation only rises higher, until Christ Himself comes to bring the glorious charm of a new era whose sun should never set

Questions.

Why must we study the history of the Jews? Did God at once reveal Himself in all His fullness? In what five ways did God reveal Himself to man? What is God asking from man? What questions are asked by man when his love and allegiance are sought? How does God answer these questions? What do the books of the Old Testament show? Give the main thought or chief historical point in each book. What do the historical books reveal in regard to God? Give the prophets of the monarchy, captivity, restoration. What did they teach?

VII.

THE INSTITUTIONS OF THE BIBLE.

THE GREAT THOUGHT OF THE BIBLE IS REDEMPTION. Everything works to the end of bringing this out in the clearest way. In studying the institutions of this book, this idea must always be borne in mind. We are to take into careful consideration then, not simply the institutions, but the purpose of their teaching, and what they are set to commemorate, anticipate or propagate.

WORSHIP AND OFFICE.

THE ALTAR. This was the earliest institution, and it grew out of a desire to be in communion with God. It is foreshadowed in Genesis 4, but not mentioned until Genesis 8: 20. It was made of rough, unhewn stones.

THE TABERNACLE, a tent first set up at mount Sinai. and which was carried with the Israelites all through their desert wanderings. It signified that the dwelling of God was with men. It had a holy place, a holy of holies, an altar for burnt offerings, a laver, candlestick, table, altar of incense; surrounding the whole was an open place enclosed by curtains. Ex. 25 to 30 chs.

THE TEMPLE. The first one was built by Solomon and signified the same as the tabernacle, only now that the nation had a fixed abode, a grand and permanent dwelling was built for the great God. There were three temples: Solomon's, Zerubbabel's and Herod's.

They were built after the same general plan: The court of the Gentiles. The sacred enclosure. The court of the women. The court of Israel. The court of the priests. The house itself, in which was the holy place and the holy of holies. The temple was the visible dwelling place of God in the midst of His people.

THE SACRIFICES. They showed how God could be approached and the way by which reconciliation could be obtained. Lev. 1 to 7 chs.

The sacrifices were: 1. The Sin offerings. 2. The Burnt offering. 3. The Meat offering. 4. The Peace offering. 5. The Trespass offering.

The Sin offering, including the Trespass offering, denoted *Access to God.*

The Burnt offering denoted *Consecration to God.*

The Peace offering, including the Meat offering, denoted *Communion with God.* They anticipated the great sacrifice of Jesus Christ on the cross for sin.

THE PRIESTS. They were attached to the temple and were the agents of man in his approach to God. In offering the sacrifices they acted as mediators (foreshadowing Christ) between God and man. In early times the head of each family acted as priest; later the Levites (Ex. 28) were set apart at the Exodus to act as priests for the nation. This order culminated in Christ, who is our great and only Priest, the Mediator between God and man.

THE PROPHETS. They not only predicted future events but were preachers of righteousness. They were representatives of divine authority and teachers of divine truth. In communication with God, sometimes working miracles to prove their divine commission,

they gave the will of God to the people. Christ is the greatest of all the prophets.

THE SYNAGOGUE. The destruction of the first temple and the captivity produced the synagogue. The temple in ruins, the children of Israel and Judah in a foreign land; there must be some place of religious worship.

There were many synagogues. The buildings contained each an ark for keeping the sacred books, seats for the congregation, raised seats for the elders, a platform with a desk for the reader, a place hidden by a screen for the women. Each synagogue had a ruler, a clerk or minister, elders who directed the affairs, and a band of ten men who were bound to be at every service to constitute a legal congregation. The form of worship was very simple: prayer, reading of scriptures, exposition of a passage of Scripture in which any one present could take a part.

The synagogue was everywhere. It kept alive among the Jews in its simplest and purest form the worship of the true God, and the great Messianic Hope. The Christian church is modeled to a certain extent after the synagogue.

Connected with the synagogue were the Scribes. This order was founded by Ezra. Ezra 7; 12, 21. When the living voice of prophecy died out, this class of men came in to collect and collate the Scriptures. They rested their words upon the authority of the Scriptures.

THE CHURCH. In this the temple service with its offerings and ritual is forever done away with; it is the last step in the development of the institution of worship. Here we have the spiritual forms of worship. Its

purpose and plan is fully set forth in the New Testament. Jesus Christ is the Head of the church.

THE APOSTLES. They were eye-witnesses of Christ's life, death and resurrection and the founders of the early church.

THE SACRAMENTS of the church are two, very simple and plain. Baptism, Matt. 28: 19, and the Lord's Supper, Matt. 26: 1–35; I Cor. 11; 25–26.

We have begun with an altar and concluded with a church, the last and highest earthly development of the institutions of worship set forth in the Bible.

TIME AND OCCASION.

THE JEWISH LAWS have been regarded as peculiarly hard, yet no laws ever enacted by any nation so carefully considered the moral and spiritual well-being of any people as these same laws. When so much is said at the present about shorter hours and more frequent times for rest, recreation and worship, it is pleasant to look back to Israelitish times and see how careful God was to make the burden rest as lightly as possible upon the worker. See how *frequent* He made the holidays and rests from secular labor.

In these times of rest and worship He was educating a people to do His will.

THE SABBATH is based upon the idea that one-seventh of the time belongs to God in commemoration of God's creative acts. Ex. 20: 9–11.

THE LORD'S DAY, which, containing the same root idea, is sacred as Christ's resurrection day.

THE NEW MOONS. Numbers 10: 10. Not only one day in seven was a holy day, but the first day of every month.

THE SEVEN ANNUAL SOLEMNITIES. These commemorated great national events, and were made occasions of approach unto God, celebrated by all the people.

1. *Feast of the Passover*, April 14th, Exodus from Egypt.
2. *Feast of Pentecost*, June 6th, Giving the law.
3. *Feast of Trumpets*, October 1st, Opening of the civil year.
4. *Day of Atonement*, October, 10th, Atonement for sins of the people.
5. *Feast of Tabernacles*, October 15th, (a week) Life in the Wilderness.
6. *Feast of Dedication*, December 25th, Reconsecration of the Temple.
7. *Feast of Purim*, March 14th and 15th, Deliverance of Esther.

THE SABBATICAL YEAR. Lev. 25: 2–7. In this year all labor was to cease; the land was to be left untilled and unsown. Only that which grew of itself was to be gathered for food; they were assured that without labor the natural products of the land would be sufficient for their wants.

THE YEAR OF JUBILEE. Lev. 25 : 10–13. General restitution was to be made in this year. Slaves were to be set free and debtors released from their obligations. Here was something for every man who was oppressed to look forward to.

QUESTIONS.

What is the great thought in the Bible? How are the institutions connected with this purpose? Name the institutions of worship and office. What was the first institution? Its purpose? What did the tabernacle and temple signify? How many temples were there, and who built them? Give the dates B. C. when built? What was the meaning of the sacrifices? What three signi-

fications did they have? What did they anticipate? Who were the priests and when was the order founded? Who is the great High Priest? Who were the prophets, and what place did they hold? What was the synagogue, and how did it come to be? What was the order of service? Where were the synagogues built? Who were the scribes, and what was their office? What is the church? What are its sacraments? Purpose of the sacraments? Give the institutions of time and occasion. What did the Sabbath commemorate? What does the Lord's day signify? What were the New Moons? What were the Seven Annual Solemnities, and what did they commemorate? What was the Sabbatical year? The Year of Jubilee?

VIII.

THE OLD TESTAMENT A NECESSARY PREPARATION FOR CHRIST.

"THE BEGINNING OF THE COMING OF CHRIST must be looked for in the eternal thought of the bosom of God"; but how He began to come in Time must be looked for in the record that the writings of the Old Testament gives us.

Every event has a history. The grandest event that the world has ever seen is no exception to that rule. Christ came according to a promise. His birth, birthplace, childhood and events of His ministry, with the details of His terrible death, and the purpose of it all, was clearly set forth before He blessed the earth with His presence.

When He came He sanctioned these writings and constantly referred to them, quoting what the prophets had said, and declared that He was the Messiah. Without this Old Testament it is impossible to understand Christ or His mission. We behold Christ living a pure and grand life, doing many miracles, saying many parables, but we want to know how it all began.

The first man, Adam, after being placed under the best possible circumstances for a happy life, wilfully disobeyed God, and sin entered the world. God had compassion upon the man in his fallen condition, and gave the promise of redemption that the "seed of the woman" should bruise the tempter's head; from that

promise begins the preparation for the triumph of the cross.

CHRIST IS REVEALED THROUGH: 1. *The Promises;* 2. *The Law;* 3. *The Israelitish Nation;* 4. *The Temple;* and 5. *The Prophets.*

THE PROMISES.

TO ABRAHAM. *The faithful man*—a study of his character shows how implicitly he obeyed God. He was called upon to separate himself from his kindred and country and to go out into a strange land; to one in whom the love of kindred was so strong this was no easy task. God entered into *covenant* with him, repeatedly renewed and confirmed by sacrifices, to make of his descendants a great nation from which the glory should not depart until Shiloh should come; he was the starting point of the chosen family and nation.

Abraham was the ideal man of his generation, foreshadowing the ideal and perfect man of the world, Christ.

TO MOSES. *The lawgiver*—a leader of the people, chosen from his birth for the purpose of helping fulfill the promise of God and leading the chosen nation to the Promised Land. The forty years wanderings in the desert was a school in which the nation was learning God's purpose in caring for them. They had to be taught a little truth at a time, and to review it frequently.

Moses was the ideal lawgiver of his time, foreshadowing the ideal lawgiver of the world, Christ Jesus.

The people were separated from all other nations, and under the complete guidance of Moses as by and by the people of God will be under the complete guidance of Christ.

To David the King. Here the conception rises to a higher point. This is a royal personage. David was the greatest king of the Israelitish nation; under him the borders of the land were greatly extended. He magnified God in all that he did. The promise was that Christ should be of the seed of David, and rule over a great and mighty Messianic Kingdom. See Messianic Psalms, 2, 16, 22, 40, 45, 68, 69, 72, 97, 110, 118.

The Israelitish nation was being prepared for the Ideal Man, the Ideal Lawgiver, the Ideal King, Christ. Without this preparation there could be no conception of the place Christ was to fill and the part He was to play in the history of the redemption of the world. The names of Abraham, Moses, David, are mountain peaks, which the coming Son of Man in His rising gilds with sacred fire.

THE LAW.

"The Law is the Foundation of the whole revelation, the special revelation by which a chosen race was trained from savage wilfulness to the accomplishment of the divine work."

The Law revealed.—1. *There is but one God.* 2. *God is holy.* 3. *God requires man should be holy.* 4. *Man has sinned* and needs the forgiveness of God. 5. *God forgives* because of the goodness and sufferings of another. In order to understand fully these ideas and their newness to the Israelites, we must take into our consideration the sensual and idolatrous character of the worship of the surrounding nations.

The law as given in Leviticus was divided into three parts:

THE MORAL LAW revealed the nature of sin and what righteousness is.

THE CEREMONIAL LAW showed the consequences of sin and how redemption may be obtained.

THE CIVIL LAW pointed out the true relations between nations and the right law between men; preparing the chosen people and the world through the Israelitish nation to understand what God wants man to be in all the vicissitudes of life.

THE NATION.

This nation is declared to be a peculiar and holy people, not like other nations which come and go, but with a mission to all peoples and races.

1. The nation is one of God's own creation.
2. He separated it from the surrounding nations.
3. He led it through the wilderness, delivering it.
4. He was its Lawgiver and Judge.
5. He selected the land which was to be theirs and gave it to them.
6. He was king, rewarding and punishing.

All these things were plainly told to the people; the nation was led again and again by singular and startling providences to see that it was the Great God that was leading them forward. Through this personal guidance they were led to look forward with increasing hope to the coming Messianic King who ruled the world.

THE TEMPLE.

The temple, with its sacrifices and its ministering priests, and the place it held for ministering to the Messianic hope, has been set forth in the previous les-

son. We must not forget, however, its place in the necessary preparation for Christ. With the smoke of its daily sacrifices ascending to heaven, it was a continual object lesson that sin must be atoned for. The ministering priests offering the sacrifices were reminders that between a sinful man and a holy God there must be a Mediator. The holy of holies, where God had His abiding place, taught the people formerly accustomed to the use of idolatrous images that God was a spirit and that mere sacrifices after all could not atone for sin. The temple foreshadowed the ideal worship of God in Christ.

THE PROPHETS.

Old Testament prophecies closed about four hundred years before Christ came; at that time the character of the Messiah, His kingly and priestly office, His mission and the circumstances of His coming, were well known. This waiting time brought out in clear view and with sharp distinctness the great hope.

THERE WERE SIXTEEN PROPHETS:

Before the captivity: Jonah, Joel, Amos, Hosea, Isaiah, Micah, Nahum and Zephaniah.

During the captivity: Jeremiah, Habakkuk, Obadiah, Ezekiel and Daniel.

After the restoration: Haggai, Zechariah and Malachi. The place and mission of each should be carefully studied.

They all were striving to paint in glowing colors as they saw it in vision: The Ideal Divine Man, The Ideal Divine Law, The Ideal Divine Kingdom, The Ideal Divine Worship.

Isaiah is the richest treasury of these divine ideals.

Of Christ he predicts: His Forerunner, 40: 3. His Birth, 7: 14. His Family, 11: 10. His Name and Kingdom, 9: 6, 7. His Rejection by the Jews, 8:14. His Acceptance by the Gentiles, 11: 6. His Miracles, 35: 5, 6.

But a number of other prophets are scarcely less rich:

Christ is to deliver men from the curse of sin. Gen. 3: 15. Here is the first intimation of a Savior from the power of evil.

He is to bless all the families of the earth. Gen. 22: 18.

He is to be a great King. Dan. 7: 13, 14; Isaiah 9: 6, 7; Zech. 9: 9.

He is to suffer for us. Ps. 22: 16; Is. 53; Zech. 13: 6.

All the circumstances of his life were described.

His Advent. Gen. 3: 15; Deut. 18: 15; Micah 5: 2; Daniel, Haggai, etc.

Time of His Advent. Gen. 49: 10; Dan. 9: 24; Haggai 2: 7.

Forerunner of Christ. Mal. 3: 1; 4: 5.

Miraculous Power. Is. 35: 5.

Death. Ps. 22: 16, 18; Is. 53: 8, 9

Resurrection. Ps. 16: 10; Hos. 6: 2.

Divinity. Jer. 23: 6; Mic. 5: 2.

Dominion universal and everlasting. Dan. 7: 14.

But it is impracticable to quote here all the references of the prophets. They beheld with open vision the coming King and kingdom.

Questions.

Where must the beginning of Christ's coming be looked for? How is His coming predicted in the Old Testament? Did He sanction these predictions? How did sin enter the world? In what

five ways is Christ revealed in the Old Testament in preparation for His triumph over sin? What promises were given to Abraham, Moses and David? What is the law? How is the law revealed? What do the moral, the civil and the ceremonial laws show? What is is the mission of the Israelitish nation? What is the function of the temple? What part did prophecy bear in setting forth Christ's coming? How many prophets? How many prophesied before and how many after the restoration? How plainly is Christ predicted in the Old Testament?

IX.

THE LAND OF THE NEW TESTAMENT.

THE OLD WORLD AND THE NEW.

When the record of the Old Testament closed the world was in possession of the Persians, who ruled it from the city of Susa near the head of the Persian Gulf.

The opening of the New Testament finds the capital of the world at Rome and the Roman Empire fully established.

In the four hundred years interval between the testaments, the Persian Empire was succeeded by the Macedonian in 331 B. C.

The Macedonian or Grecian Empire was broken up by the death of Alexander the Great in 323 B. C., and the land of Israel fell under the dominion of Egypt.

In the year 170 B. C. Antiochus Epiphanes, king of Syria, took the Province of Palestine, but such were his exactions and cruelties that the Jews revolted; they became independent under the Maccabees in 166 B. C. and retained their independence until Pompey, a Roman general, entered the City of Jerusalem in 63 B. C. But the Maccabean line was not set aside until 40 B C. when the Romans made Herod the Great, an Idumean (descendant of Esau) king.

THE ROMAN EMPIRE.

When Christ came, the Roman Empire extended from the Atlantic Ocean to the Euphrates River (a distance

of more than 3000 miles) and from the friths of Scotland to the cataracts of the Nile. [Note. The map and descriptions are for the countries bordering on the Great Sea.]

LANDS. 1. *Europe* comprised Italy, Illyricum, Macedonia, Thrace, Greece. 2. *Asia*, Bithynia, Paphlagonia, Pontus, Cappadocia, Cilicia, Lycaonia, Galatia, Phrygia, Pisidia, Lycia, Caria, Lydia, Mysia and Syria which included Palestine and Phœnicia. 3. *Africa*, Africa, proper, Libya and Egypt.

ISLANDS: Sicily, Malta, Crete, Cyprus and Patmos.

THE SEAS: The Mediterranean, Ægean, Adriatic, Black, Galilee and Dead Sea.

RIVERS: The Nile and Jordan.

THE CITIES: Rome, Jerusalem, Damascus, Antioch, Sidon, Cæsarea, Tarsus, Derbe, Lystra, Perga, Ephesus, Miletus, Troas, Philippi, Berea, Thessolonica, Corinth, Athens, Alexandria.

PALESTINE.

This name was first applied to the whole land early in the Christian era.

Length from Dan to Beersheba, 150 miles.

Breadth from the Mediterranean to the Jordan in the extreme north, 23 miles; to the Dead Sea in the latitude of Gaza, 58 miles.

Area, west of the Jordan River, 6,000 square miles, two-thirds of the area of New Hampshire.

PHYSICAL FEATURES:

The Jordan Valley, or great valley, extends from the sources of the Jordan to the Gulf of Akaba. It is bounded on either side by a chain of mountains and high table lands; on the eastern side the mountains

rise almost perpendicularly from the bed of the river; on the western side there is a fertile tract averaging about half or three-quarters of a mile in breadth between the river and the mountains.

The River Jordan is 200 miles long from its source to the Dead Sea. The same distance by a straight line is only sixty miles. Its depth is from 8 to 12 feet; its width from 80 to 150 feet. It has a fall of 3,000 feet.

The Sea of Merom, 4½ miles long by 3½ broad.

The Sea of Galilee is 12 miles long by 6 miles broad and is 650 feet below the Mediterranean. It is shut in by rounded hills. The water is bright, clear and sweet and abounds in fish.

The Dead Sea is about 46 miles long and 10½ miles broad and shut in by ranges of precipitous mountains cleft by deep valleys and gorges. It is 3,900 feet below Jerusalem, 1,300 feet below the level of the Mediterranean, and 1,300 feet deep, "the deepest depression known on the globe." The water of this sea is intensely salt and bitter; the whole district is sterile, scorched and desolate in the extreme.

The Table Lands, the elevated region on both sides of the Jordan valley. The elevation is from 2,000 to 3,000 feet.

The most noted Mountain Peaks are: Mount Lebanon, Herman, Tabor, Little Herman, Gilboa, Carmel, Ebal, Gerizim, Zion, Olivet, Nebo. There are many valleys which are very fertile.

The Seashore Plain is from 1, to 1,000 feet above the level of the sea and extends from the Mediterranean sea to the table lands, a distance of 8 to 12 miles. Much of the soil is rich and very fertile.

Political Divisions. In the time of our Lord all

Palestine west of the Jordan river was divided into three provinces.

1. *Judæa*, 2. *Samaria* and 3. *Galilee.* Galilee is the scene of the greater part of our Lord's private life and public acts.

Cities. The principal cities are Nazareth, Cana, Capernaum, Bethsaida, Tiberias, Nain, Cæsarea Philippi, Cæsarea, Sychar, Bethlehem, Jericho, Jerusalem.

THE CITY OF JERUSALEM.

SITUATION. Jerusalem is on the edge of one of the highest table lands in the country, about 2,600 feet above the level of the sea. "This elevation of the holy city is a subject of constant reference and exultation to Jewish writers."

The city is 32 miles from the Mediterranean Sea, 18 from the Dead Sea and 20 from Hebron.

MOUNTAINS. *Within the Walls*: 1. Zion, on which probably stood the Jebusite fortress taken by David. 2. Acra. Tradition states that Calvary was just west of the wall. 3. Moriah, the temple site. 4. Ophel, south of Moriah, the probable site of Solomon's palace (on the north). 5. Bezetha, the new city surrounded by a wall shortly before the siege of Titus.

Outside the Walls: 1. Olives, 2724 feet high, on the east of the city and overlooking it. 2. Evil Counsel, where Judas is said to have bargained for the betrayal of his Lord. 3. Offense, once a place of idol worship.

VALLEYS. 1. Hinnom. 2. Tyropoeon. 3. Kidron.

HISTORY. Jerusalem was taken from the Jebusites by king David (2 Sam. 5) who made it the capital of his kingdom. When the empire was divided, after the death

of Solomon, it became the capital of Judah. It was destroyed by Nebuchadnezzar in 587 B. C. when Judah was taken into captivity. After the return from the exile its walls were rebuilt by Nehemiah. It was destroyed by the Romans in 70 A. D.

NOTE: 1. Palestine is situated almost exactly between the old and new worlds and is included in the map of each.

2. Jerusalem is at the center of Palestine.

3. The Jews had their synagogues in every city in all lands.

4. The conquests of Alexander and the long continuance of the Greek power and culture as controlling forces had made it possible for those speaking the Greek language to be everywhere understood.

5. Well made Roman roads ran to all parts of the empire.

6. The world was at peace.

The earth was ready for the coming of her Lord.

Study the map until it can be drawn from memory Bound the lands, place the islands, describe the seas and rivers, locate the cities and give the scriptural incidents connected with them.

QUESTIONS.

When the Old Testament was closed what empire was at the height of its power? When the New Testament opens what empire had possession of the world? What is the order of historical events in the four hundred years which elapsed between the Old and New Testaments? Locate and bound the lands of the New Testament. Where are the islands situated? Describe the seas, the rivers? Locate the cities. Give the dimensions of Palestine. What can be said of the physical features? What were the political divisions? The Jordan valley? The table lands? The Seashore plain? What were the principal cities? Give the situation of Jerusalem; the mountains; the valleys, and the history. Give six facts which show how the world was prepared for the coming of Christ.

X.

THE FOUR GOSPELS.

THE NAME GOSPEL is from "God" and "spell," Anglo-Saxon words meaning good news.

THE FOUR GOSPELS are independent narratives of the life of Christ; each has matter that the other has not. We may compare them to four photographs of the same object.

They were composed during the latter half of the first century; their genuineness is better attested than that of any other ancient writings.

THE FIRST THREE GOSPELS are called the synoptic Gospels—(the word "synoptic" means seeing together). Matthew, Mark and Luke look at Christ's life from a somewhat similar point of view, and to quite an extent report the same incidents and discourses. They are largely concerned with His ministry in Galilee and do not report so fully Christ's work in Judæa and Jerusalem. Matthew and Mark have most in common. Matthew and Luke alone give us any information about Christ's birth and early years.

THE FOURTH GOSPEL, written last of all, supplements the others, and is chiefly concerned with Christ's ministry in Judæa. St. John specially represents Christ as the Divine Son of God.

AUTHORS.

MATTHEW, an apostle of Christ. He was the son of Alpheus and a Hebrew. Before his conversion he was

called Levi and was a tax gatherer of customs and tolls on persons and goods crossing the Lake of Capernaum. He had personal knowledge of the discourses and journeys of Jesus.

MARK was a companion of Paul and Barnabas on their first missionary journey; he was also an intimate friend and companion of Peter, the Apostle, from whom he received an account of many things narrated in his Gospel. Mark is said to have written under the instruction of Peter. His mother Mary's house in Jerusalem was a refuge of the earliest Christian church.

LUKE, a native of Antioch and a physician, was a faithful companion of Paul. "He was a most careful writer; he tested tradition by documentary records and the testimony of living witnesses."

JOHN, the beloved disciple of Jesus, was the brother of James and a son of Zebedee; he was one of the earliest as well as the youngest of our Lord's disciples.

WHEN AND WHERE WRITTEN.

MATTHEW wrote his Gospel in Palestine, in the Greek language (some maintain that it was at first written in Hebrew) sometime between 50 and 60 A. D.

MARK wrote in Greek about the year 62 A. D., probably at Rome.

LUKE wrote in Greek about the year 63 A. D. at Cæsarea.

JOHN wrote in Greek about the year 98 A. D. at Ephesus.

PURPOSE AND DIVISIONS.

The pupose of the four authors was to bring to the attention of men the main facts in the life of Jesus and

that salvation for all is proclaimed in His name. Each writer had a special message to deliver.

MATTHEW'S MESSAGE IS TO THE JEWS. It is to prove that Jesus is the promised Messiah, foretold by the prophets. He quotes sixty-five passages from the Old Testament to show that Christ is the fulfillment of the law and the hope of Israel. The kingly character of Christ is traced from His birth to His final triumph in the resurrection.

Divisions: Chapters 1–4: 16. Introduction: The beginning of the Messianic Kingdom. Lineal descent of Jesus and divine revelation at His birth. The book now falls naturally into two parts each preceded by the same words: "From that time." I. Ch. 4: 17 to 16: 20. Signs and works of the Messianic Kingdom. II. Ch. 16: 21 to 28: 20. The Passion of the Kingdom. Suffering, Death and Resurrection of Christ the King.

MARK'S MESSAGE IS TO THE GENTILES OR ROMANS. He presents Jesus as the mighty worker and paints a vivid picture of the earthly acts of Jesus. He uses the present tense. The word "Straightway" occurs forty-one times. Precise and minute details as to persons and places abound in the narrative.

No genealogy is given as none was needed in writing to the Romans; they could not appreciate a Jewish Messiah. The watchward is "Power." The dominant idea is divine power ministering to men and at the same time attesting Christ's claim as the Son of God.

It is the history of the war of Jesus against the mighty powers of sin and evil in the world; in which He is victorious.

Divisions: I. Chapter 1: 1 to 13. The Advent of Jesus Christ the Son of God. II. Ch. 1: 14 to 9. The

Kingdom of God proclaimed in Galilee. III. Ch. 10. The Kingdom of God proclaimed in Judæa. IV. Ch. 11: 1 to 13: 37. The Triumphant King enters Jerusalem. V. Ch. 14 to 15. The Suffering King. VI. Ch. 16. The victorious King and ascended Lord.

LUKE'S MESSAGE IS TO JEW AND GENTILE. The preface to this gospel fully describes its purpose. The genealogy of Christ is traced to Adam, the progenitor of the whole race, to connect Him with the human race and not merely with the Israelitish nation. Jesus is set forth as the Savior of Jew and Gentile. He is shown as the friend of the outcast. The world-wide character of Christianity is graphically set forth.

Divisions: I. Chapter 1: 1 to 4:13. The advent of Christ, the Savior of the world. II. Ch. 4:14 to 9:50. The work of the Savior for the Jewish World. III. Ch. 9:51 to 18:30. The work of the Savior for the Gentile World. IV. Ch. 18:31 to 23:59. The sacrifice of the Savior for Jew and Gentile. V. Ch. 24. The Triumph of the Savior, of all nations, in the Resurrection and Ascension.

JOHN'S MESSAGE IS TO CHRISTIANS. He wrote long after the other gospels were written and had been many years in circulation. The genealogy of Christ is traced to God and Christ is not only declared to have been with God in the beginning, but to be God. It is a discourse from the beginning to the end about the divinity of Christ. "It supplements the other gospels, settling all doubt as to the proper divinity and deity of Jesus." There is here manifest great insight into the truth and person of our Lord.

Divisions: Introduction. Chapter 1, 1:18. Christ the Pre-existent, eternal Divine Word. I. Ch. 1:19 to 12:

50. Christ reveals Himself to the world as the Eternal Word of God by works and words. II. Ch. 13–17. The Inner Revelation of Christ to His disciples. III. Ch. 18–21. The Glorification of Christ. [Christ in His death becomes the source of life. John 12: 23 and 24; also Ch. 17: 1.]

QUESTIONS.

What does the name Gospel mean? What are the four Gospels? When were they written? Why are the first three Gospels called the synoptic Gospels? How do the first three Gospels differ from the fourth? Who were the authors of the Gospels? Describe them. What two were apostles? How did the two who were not apostles come to know of the events which they relate? When and where were each of the four Gospels written? What was the purpose of each Gospel? Give the divisions of each.

XI.

ORDER OF EVENTS IN THE LIFE OF CHRIST.

THE LIFE OF CHRIST may be divided into two unequal parts. The Thirty Silent Years and the Three Years of His Public Ministry.

THE THIRTY SILENT YEARS.

We have full knowledge of the miraculous birth; a glimpse of the boy at twelve years of age in the temple; then the record is silent until Jesus is thirty years old.

PRINCIPAL EVENTS:

1. The Birth of Christ. (His divine origin was foretold by the prophets and announced to Mary and Joseph.) Matt 1 and 2; Luke 1 and 2; Jno. 1:1.
2. The Glad Tidings of the Angels. Luke 2:10–15.
3. The Adoration of the Shepherds. Luke 2:8–18.
4. The Worship of the Wise Men. Matt. 2: 1–13.
5. Circumcised on the eighth day. He was presented in the temple on the fortieth day. Luke 2: 22–29.
6. The Prophecy of Simeon and Anna. Luke 2:25–36.
7. The Hostility of Herod. Matt. 2:8–16.
8. The Flight into Egypt. Matt. 2:13–15.
9. The Return to Nazarath. Matt. 2:19–23.
10. Jesus at twelve years of age, discusses with the doctors in the temple. Luke 2:42–52.
11. Jesus at home. Luke 2:51.

12. At thirty years of age, he is baptized by John Baptist. Matt. 3:13.

PLACES:

Bethlehem (the place of Christ's birth), Jerusalem (presentation in the temple), Egypt (the place of refuge), Nazarath (his home), Jerusalem, Jordan, (where John was baptizing).

NOTES ON THIS PERIOD:

The city of Nazarath was beautifully situated but despised.

The Family, although of royal origin, was poor. The mother was a woman of rare force of character. Tradition has it, that Joseph died and that for a number of years Jesus was the support of the family.

The Education of Jesus was doubtless received from a scribe of the synagogue. His one book was the Old Testament. His early study of it was the secret of the marvelous facility with which He made use of it afterwards. He was master of three languages: the Hebrew, the Aramaic, and the Greek.

In the morally barren soil of Nazareth, and surrounded by hardship, Jesus made preparation for His great task.

THE THREE YEARS OF PUBLIC MINISTRY.

Before Jesus entered upon His ministry John Baptist appeared to prepare the way. His mission was: 1. To announce the coming of the Kingdom of God. 2. To bring the people to repentance. 3. To personally point out the Messiah.

THE FIRST YEAR.

This year has been called by Stalker in his "Life of

Christ," " THE YEAR OF OBSCURITY." Jesus was comparatively unknown and had to make His way against strong opposition and ignorance in regard to His claims.

This year, spent mostly in Judæa, began with the purgation of the temple and ended with the attempt of the Jews to kill Him because He made Himself equal with God. The events of the year are recorded alone (with incidental mention in the other Gospels) by John. Jno. 2: 13 to 4: 3.

PRINCIPAL EVENTS:

1. The Baptism of Jesus. Matt. 3: 13–17. 2. The Temptation. Matt. 4: 1–11. 3. Testimony of John Baptist. John 1: 19–35. 4. First Miracle. John 2: 1–11. (He showed His power.) 5. First Passover and first Cleansing of the Temple. John 2: 13–23. (He began His reformatory work.) 6. Discourse with Nicodemus. John 3: 1–21. (He reveals the nature of His kingdom and the conditions of entrance.) 7. Ministry in Judæa. John 2: 13 and 4: 1–3. 8. Departure for Galilee. John 4: 3. 9. Call of Andrew, Peter, James and John. Matt. 4: 18–22.

PLACES VISITED:

1. The Wilderness of Judæa near the Dead Sea. (Place of the Temptation.) 2. Cana in Galilee (where He performed His first miracle). 3. Capernaum. 4. Jerusalem (to attend the passover). 5. Judæa (where He remained about eight months preaching). 6. Sychar in Samaria (conversation with the woman at the well on the spiritual nature of His kingdom). 7. Cana in Galilee (the miracle of the healing of the Nobleman's son).

NOTES ON THIS PERIOD:

" The whole Judæan ministry is an appeal to the peo-

ple to receive Him as the Messiah through the divinely constituted heads of the nation. Jesus must first present Himself to the Israelitish nation, as the covenant of God with Israel was a national one and the acceptance or rejection must be national. Finding little or no response on the part of the rulers (although a large response on the part of the poeple) He turns away from Judæa to spend the next eighteen months of His ministry in Galilee.

THE SECOND YEAR.

This year is known as the "Year of Popularity" on account of the wonderful success of Jesus. It was spent in Galilee with the exception of one visit to Jerusalem. The province of Galilee 60 miles long by 30 broad, contained numerous villages and cities. Capernaum on the lake was the headquarters of Jesus; from this place He made frequent trips all over the province.

PRINCIPAL EVENTS:

Jesus made three long journeys through Galilee, with a number of shorter excursions.

1. The Sermon on the Mount (the nature of the new dispensation is set forth and its relation to the old dispensation). Matt. 5–7 chapters.
2. The calling of the twelve apostles (He now began to train these men for their work after His death).
3. The ordination and commission of the twelve (the first missionary commission). Matt. 10.
4. Teaching concerning the Sabbath. Matt. 12.
5. Raising of the widow's son at Nain. Luke 7: 11–14. (Showing the power of Jesus over the dead).
6. Healing of the demoniac. Matt. 12: 22.

7. A chapter of parables (showing the characteristics of the new kingdom). Matt. 13.

8. The death of John the Baptist, (this event marks a crisis in the history of Jesus). Matt. 14: 10.

PLACES VISITED:

1. Capernaum. (Headquarters of Jesus in Galilee). 2. Journey in Eastern Galilee. 3. Jerusalem (to attend the Passover). 4. Kurun Hattin, a mountain near Lake of Galilee. (Sermon on the Mount). 5. Journey in Southern Galilee. 6. Nain, (widow's son raised from the dead). 7. Across the lake to Gergesa, (stilling the tempest). Journey in Central Galilee. 8. Nazareth (second rejection). 9. Bethsaida. (Retirement sought; feeding of the five thousand).

NOTES ON THIS PERIOD:

Shortly after he began His ministry in Galilee, the whole province was ringing with His name and fame. Crowds flocked from all parts of the country to see and hear Him. They so thronged Him in the narrow village streets, that He went out to the plains. When He sought retirement, the people followed seeking Him. His labors were incessant. He sought to make the kingdom as widely and thoroughly known as possible.

He could easily have placed Himself at the head of a great national movement had He been willing to lower Himself to the grossly material views of people in regard to a great earthly kingdom. He held Himself to a certain extent, in reserve; seeking to prepare the public mind for the true spiritual Messianic kingdom. He wrought many miracles in proof of His divine mission, but He depended on His preaching to show the difference between the new and the old kingdoms. He set forth clearly what the new kingdom was. He gave much

time to the training of the twelve disciples; He was unremitting in his efforts to have them fully understand His mission.

THE THIRD YEAR.

This year is called the "YEAR OF OPPOSITION" on account of the great hostility which the success of Jesus called forth from the heads of the Israelitish nation. They could not, or would not, understand the spiritual nature of the kingdom which He taught. They set themselves to oppose Him. This year shows the progress and culmination of their hatred in His death on the cross. But their bitter hostility to Christ brought about what they did not plan: namely, the triumph of Christ in His resurrection and the beginning of His glory.

PRINCIPAL EVENTS:

1. Peter's confession of Christ's divinity. Matt. 16: 13–20. (This marks a great era in Christ's ministry. He is declared, and declares Himself to be the divine one sent from God.)

2. The Transfiguration. Matt. 17: 1–8. (God testifies to the mission of Jesus in the presence of three witnesses.

3. Jesus predicts his sufferings and death. Matt. 16: 21 and 17: 22–23.

4. The mission of the Seventy. Luke 10: 1–17. (The commission given shows the large work to be done by the church.)

PLACES VISITED:

1. Capernaum to coasts of Tyre and Sidon. 2. Decapolis (feeding of the four thousand). 3. Cæsarea Philippi (Transfiguration). 4. Capernaum. 5. Jeru-

salem. 6. Bethabara to Bethany (mission of the seventy disciples). 7. Tour in Peræa. 8. Jericho and Bethany.

NOTES ON THIS PERIOD:

Many mighty works were done in this last year, but everything betokened that the end was drawing near. About six months of the year were spent in Galilee and six in Peræa and Judæa.

When Jesus began His journey to Jerusalem He fully understood what awaited Him in that city. The record of His conversations with His apostles show that He instructed them in the inner things of the kingdom and prepared them for the last scenes in His life.

The Pharisees and Saducees had poisoned the minds of the multitude. To Jesus it was a year of sore trial. The sorrow that He felt at seeing the ground turn out barren was commensurate with His love for men. He was much in prayer. He would have given the Jews a spiritual kingdom far surpassing their grandest ideals of an earthly kingdom—they would have none of it.

THE PASSION OF CHRIST.

PASSION WEEK. The last week in our Lord's life is crowded with events which are full of the highest significance.

PRINCIPAL EVENTS:

1. Triumphal Entry into Jerusalem, from Bethany, on Sunday, April 2.

2. Second Cleansing of the Temple, Monday, April 3d.

3. Last day of Public Teaching at Jerusalem in the Temple, Tuesday, April 4th (parable of the wicked

husbandmen; teaching about the resurrection of the dead; Christ explains to Peter, James and John the course of events until His return).

4. A Day of Seclusion at Bethany, Wednesday, April 5th.

5. Parting Instructions to His apostles. The Last Supper. John 13: 17. Gethsemane (Jesus and His disciples go to this place near midnight. Jesus endures great agony, and is taken by the officers, sent to bring Him before Annas.) Matt. 26: 36–56. Thursday, April, 6th.

6. Trial. 1st. Before Annas. 2d. Before Caiphas. 3d. Before Pilate. 4th. Before Herod. 5th. Before Pilate again, Friday, April 7th.

7. Crucifixion. Death. Burial. Friday, April 7th.

THE TRIUMPH OF CHRIST.

THE RESURRECTION. Sunday, April 9th.

Appearances of Christ after His Resurrection:

1. To Mary Magdalene. Mark 16: 9–10; John 20: 14.
2. To the women. Matt. 28:9.
3. To two disciples on the way to Emmaus. Mark 16: 12; Luke 24:13.
4. To Peter. Luke 24 : 34.
5. To the apostles in the upper room. Luke 24 : 36 ; John 20:19.
6. To the eleven apostles in the upper room. Mark 16 : 14 ; John 20 : 26–29.
7. To the disciples at the Sea of Tiberias. John 21: 1–24.
8. To eleven apostles on a mountain in Galilee. Matt. 28: 16.
9. To five hundred brethren at once. I Cor. 15: 6.

10. To James. I Cor. 15: 7.
11. Ascension. Acts 1: 9–12.
12. To Paul. I Cor. 15: 8.

Look out on the map the places which Christ visited; trace His journeyings from place to place and with the gospels in hand; note what he did at each place.

QUESTIONS.

How may Christ's life be divided? What can be said of the thirty silent years? Give the principal events; the places connected with the events. What was the character of Nazareth? What is known of the family of Jesus? How was Jesus educated? What languages did he understand? What was the mission of John Baptist? What are the characteristics of the first year of Christ's ministry? Give the principal events. Name the places visited. Why must Jesus first present himself to the Jewish nation? By what is the second year characterized? Name the principal events; the places. How did the Galileans receive Jesus? Why is the third year called the year of opposition? Name the principal events; the places. Where was the year spent? How did Jesus regard the work of the year? Give the events of Passion week by days. Name the appearances of Christ after the resurrection.

XII.

ORDER OF EVENTS IN THE ACTS AND EPISTLES.

THE ACTS.

THE ACTS is a missionary record and treats of the conflicts and conquests of Christianity, from the ascension of our Lord to the first imprisonment of Paul in the city of Rome. It treats of the organization of the primitive church and shows by what means the knowledge of the gospel spread from Jerusalem to the imperial city of Rome.

The ministry of the Holy Ghost is specially prominent. He is referred to by name fifty times.

Peter and Paul are the two prominent figures in this book. The first twelve chapters center in Peter; the last sixteen in Paul.

THE AUTHOR, Luke, was an intimate friend and companion of Paul, and an eye witness of many things which he relates.

THE DATE of writing was probably 63 or 64 A. D.

THE PLACE, probably Rome.

According to Maclear there are three grand divisions under the following heads: The church of Jerusalem. The church of Palestine. The church of the Gentiles.

THE CHURCH OF JERUSALEM.

THE TIME of this period is from the ascension of Jesus to the martyrdom of Stephen. Jerusalem was the

first scene of the labors of the apostles. They tarried in this city in obedience to the divine command.

PRINCIPAL EVENTS:

1. The choice of Matthias, to take the place made vacant by Judas. Acts 1.

2. The day of Pentecost. This day marked the beginning of the Christian church and the wonderful manifestation of the power of the Holy Spirit settled forever the doubts of the apostles; from this time they were fearless proclaimers of the Word. Acts 2.

3. The first sermon. Acts 2.

4. The first baptism. Acts 2: 41.

5. Opposition of the Jews. Officers sent from the Sanhedrin to apprehend the apostles. Acts 4: 3.

6. The boldness of Peter astonishes the members of the Sanhedrin. Acts 4: 13.

7. Appointment of the first deacons. Acts 6: 1–6.

8. Martyrdom of Stephen. Acts 7: 60. This act was the signal for a fierce persecution; the church was scattered abroad.

THE CHURCH OF PALESTINE.

THE TIME of this period is from the martyrdom of Stephen to the call of Paul to his missionary work among the Gentiles.

From the storm that arose on the martyrdom of Stephen, the disciples fled in different directions, but the apostles remained in Jerusalem. The borders of the church were extended and the persecution which seemed a calamity proved a great blessing.

PRINCIPAL EVENTS:

1. The Samaritans receive the gospel at the hands of Philip. Acts 8:1–14.

2. The Ethiopian eunuch is converted and baptized. Acts 8:27–40.

3. Saul is converted. Acts 9:1–22.

4. The gospel is preached to the Gentiles. Acts 10 and 11. (The conversion of Cornelius and the vision of Peter.)

5. Peter is arrested and delivered from prison. Acts 12.

THE CHURCH OF THE GENTILES.

The door was opened wide for the Gentiles. This period, beginning with the call of Paul to the missionary work of his life, has not yet closed. The narrative of the Acts from the 13th to the 28th chapters (with the single exception of the record of the apostolic council) is alone concerned with the labors of Paul in preaching the gospel to the Gentiles.

PAUL MADE THREE MISSIONARY JOURNEYS:

THE FIRST with Barnabas and John Mark, starting from Antioch (in Syria) and visiting Seleucia, Cyprus, Salamis, Paphos, Perga, Antioch (in Pisidia), Iconium, Lystra, Derbe, Perga, and back to Antioch.

THE SECOND JOURNEY with Silas, starting from Antioch (in Syria), and visiting Syria and Cilicia, Derbe and Lystra (confirming the churches) Phrygia and Galatia, Mysia, Troas, Neapolis, Philippi, Thessalonica, Berea, Athens, Corinth, Ephesus, Cæsarea and back to Antioch, where he remained nearly a year.

THE THIRD JOURNEY with Timothy, from Antioch (in Syria) to Galatia and Phrygia, Ephesus, Macedonia, Greece, Philippi, Troas, Assos, Mitylene, Trogyllium, Miletus, Patara, Tyre, Ptolemais, Cæsarea to Jerusalem.

Successful as Paul had been in the cities of Asia

Minor when the Jews saw him in the temple they were enraged because they thought he had brought Gentiles into the sacred precincts; the result was a mob and his arrest.

Paul, the prisoner, is sent from Cæsarea to Rome to be tried.

The Book of the Acts ends with the first imprisonment of Paul at Rome.

RESULTS:

Churches have been established in many cities and provinces. Christianity numbers its converts by the thousands. Progress is made from a Jewish sect to a church which opens it doors for all men.

NOTES ON THE ACTS:

1. This book shows that a new and powerful force for righteousness had come into the world.

2. It is a book of the beginnings of Christianity. The ministry of the Holy Ghost commences, the apostles inaugurate their labors. New workers are raised up.

3. It is full of missionary activity and the joy of Christian service.

4. There is not a despondent note in all its pages.

5. We see here the universal aims of the gospel. "Palestine was only the birthplace of Christianity, not its exhaustive center."

6. It shows that Jesus was able to more than fulfill His promises to the disciples.

THE EPISTLES.

THE EPISTLES are letters written to the churches for the purpose of explaining and setting forth the doctrines and duties of the Christian religion and to correct abuses that sprang up from the contact of the churches with

the surrounding heathenism. They were directed to particular churches. These churches either sent the originals or copies of them to their sister churches.

There are twenty-one Epistles written by five writers. (Or six writers if Hebrews was not written by Paul.)

Paul, Peter, John, James and Jude were men eminently fitted by their relations to Christ, to amplify and practically apply to the churches, the truths of the gospels.

THEMES:

Paul's theme is Faith; James', Works; Peter's, Hope; John's, Love; Jude's, Warning against Apostacy.

WHEN AND WHERE THE EPISTLES WERE WRITTEN, AND THE PARTICULAR SUBJECTS: (Paul's epistles are here chronologically arranged.)

1ST AND 2D THESSALONIANS, written by Paul at Corinth, 52–53 A. D. The blessed assurance and hope of the coming of Christ.

1ST CORINTHIANS, written by Paul at Ephesus 57 A. D. The supremacy of Christ and His laws over the individual Christian and the life of the church.

2D CORINTHIANS (Paul's portrait of himself), written by Paul in Macedonia soon after 1st Corinthians.

GALATIANS (protest against Judaizers), written by Paul at Corinth 58 A. D. True spiritual freedom is found in Jesus Christ.

ROMANS, written by Paul at Corinth, 58 A. D. It sets forth the universality of the gospel in its offers to Jew and Gentile. The theme is justification by faith.

PHILIPPIANS: A letter of grateful affection. An appeal to follow Christ closely. The joy that comes from a life lived in Him. Written by Paul in Rome about 62 A. D.

EPHESIANS: In Christ's atoning death is the center of divine providence. Christ is raised to be head over all things.

PHILEMON: A letter of Christian courtesy in regard to a converted slave.

COLOSSIANS: Christ the universal mediator. In Him dwell all the treasures of wisdom and knowledge.

These three epistles were written by Paul at Rome about 63 A. D.

1ST TIMOTHY and TITUS (form of the church, order, ordination and organization). Titus written by Paul in Macedonia about 66 A. D. 1st Timothy written by Paul also in Macedonia about 66 A. D.

2D TIMOTHY (Paul's last words), written by Paul at Rome 67 or 68 A. D.

HEBREWS: The fulfillment of Judaism in Christianity, and the superiority of Christianity to Judaism.

JAMES (holy living), written by James at Jerusalem 61 A. D.

1ST and 2D PETER (the Christian's place in this world). 1st Peter written by Peter about 63 A. D. 2d Peter written by Peter.

1ST, 2D, 3D JOHN (God is love), written near the close of the first century by John the beloved apostle.

JUDE (warning against apostacy; faith makes faithful saints), written by Jude about 70 A. D.

REVELATION.

REVELATION (the end of all things, all things made new), written near the close of the first century by John the beloved apostle, on the Isle of Patmos.

Turn to the map of the New Testament world and look out the places which Paul visited in his three mis-

sionary journeys. Turn to the book of Acts and note what he accomplished in each city.

Questions.

What is the purpose of the Acts? How long a period does this record cover? What is said of the agency of the Holy Ghost? Who is the author of Acts? Give the date. Who are the principal characters? What are the grand divisions? Name the principal events under the first, the second, the third divisions. Give the characteristics of each period. How many missionary journeys did Paul make? Why was he imprisoned at the close of the third journey? What was the result of his journeys? Give the six points which show the character of the book of the Acts. What are the Epistles, and how did they come to be written? How many Epistles? How many writers? What were their themes? State when, where, and for what purpose each Epistle was written. Why and where was the book of Revelation written?

XIII.

THE CONDITION OF THE WORLD AT THE TIME OF CHRIST.

THERE IS AN INTERVAL OF 400 YEARS between the close of the Old Testament, and the beginning of the New. Malachi prophesied when the Persian Empire was the great power in the world and had its capital at Shushan in the far East. When the New Testament opens, the sceptre of power had passed far to the westward and into the hands of Rome. The Persian Empire had lasted from 538-333 B. C. Then came the Greek Empire in Asia 333-167. In 167 the Jews revolted and became an independent monarchy under the Maccabees. In 63 B. C., Pompey, a Roman general, entered Jerusalem, but the Maccabean line continued until 40 A. D., when it was set aside by the Romans who made Herod the Great, king.

The chosen nation had come in contact with, been independent of, and been held captive by all the great nations of ancient times.

THE CONDITION OF THE ROMAN EMPIRE.

POLITICALLY. There had been war for many years. Many nations had been subdued and made to grace the triumphs of victorious generals. There had been bitter and bloody strifes within the empire, but all that had passed. The world was at peace.

Roman roads, splendidly kept, ran from the golden

milestone in the Forum, to all parts of the then known world.

There was one man, Augustus Cæsar, at the opening of the Christian era, master of the world, whose word and will were law. When Christ grew to manhood, Tiberius was emperor.

There was one language universally spoken, the Greek.

Law and order were preserved everywhere by the Roman legionaries.

Outwardly it was a splendid age, one in which the arts and sciences were cultivated to the highest degree.

RELIGIOUSLY AND MORALLY. The study of this period shows the lowest possible conceptions of evil, or rather no conception of it.

There was no true idea of sin, the Greek word for sin is synonymous with physical evil. Responsibility to God, or any moral restraint was unthought of, or openly scoffed at. Licentious rites had become a part of the worship in many of the temples. The picture given by Paul in the opening chapter of the Epistle to the Romans, is true to life.

The immortality of the soul was practically disbelieved.

The fatherhood of God was an unknown thought. Consequently the brotherhood of man was scoffed at. One writer says: "The man who believes it possible for Greeks and barbarians in Asia, Europe and Lybia, to agree in one code of religious laws, must be utterly devoid of sense." All outside nations were looked upon as barbarians; there were no hospitals for the sick, or asylums for the poor; the slave was accounted a piece of property, of less value than land or cattle. There

was a penalty for killing an ox; none for the murder of a slave.

The spiritual desires of nations were unsatisfied. "The Roman was unsatisfied by Power, the Greek by Reason, the Jew by Rabbinism, the Buddhist by Nirvana.

THE CONDITION OF PALESTINE.

This country was under the government of Rome.

HEROD THE GREAT, WAS KING when Christ was born. Herod's dominion extended from Lebanon to Egypt, and from the desert on the east to the Great Sea on the west. As a ruler he was despotic. He, however, spent money with lavish hand for the adornment of the cities. He built amphitheaters and heathen temples, besides rebuilding with great magnificence the temple of the Jews.

As a man Herod was hard, suspicious and cruel, putting to death on small pretext, any who opposed him. He murdered his beloved wife and two of his sons. The emperor said of him, "It was better to be Herod's sow than his son." He served the purpose of Providence at this critical period in keeping the nation from division. Open discussion of political questions was not allowed, and in consequence, this people, conquered but unsubdued, turned their attention to the study of the Scriptures. The Messianic hope shown out as it never had before, and the people everywhere believed in the speedy coming of Christ who was to set up a great temporal kingdom.

WHEN ARCHELAUS REIGNED in the room of Herod, the Jews, who had long cherished the idea of national independence, rose in revolt, and finally drove Archelaus from the throne. Roman procurators in order suc-

ceeded each other, until Pontius Pilate governed Judæa. The procurators, with their exactions and covetousness, drove the nation again and again into armed resistance. Christ must have seen the burning villages from His home in Nazareth, which resulted from the contest between Jew and Roman. Christ's teaching shows this state of affairs. He speaks of wars and rumors of wars; the uncertainty of the holding of property; the treasure hid in the field; the man who sold all for the pearl of great price; the debtor, the creditor, the prison.

DIFFERENCE BETWEEN THE ROMAN AND THE JEW. The Roman could not understand the Jewish nation. All other nations, as they were subdued were assimilated, but this one grew more and more stubborn; punishment only made their patriotism more intense. With the Roman and the Jew, law was supreme. But with the former it was the law of the empire, with the latter, the law of an unseen God. Both started from the idea of duty, but one had the thought of duty to the state, the other to the Theocracy. A single instance shows how intense was the Jewish belief that a great deliverer was to come, who should lead them to rule over the whole world. Just before Herod the Great died, 6,000 Pharisees refused to take the oath of allegiance, saying to Herod, that God had determined on his death, to make way for the Messiah. Into this atmosphere Christ came. When He had proved His claim to be the Messiah, by His wonderful life and miracles, the Jews would have taken, and by force made Him king. His refusal angered them and brought about His death. They had so long cherished the ideal of a great temporal Messianic kingdom that they could not comprehend that spiritual kingdom, which was to far surpass any rule of force.

THE RELIGION OF THE JEW. Wherever the Jew went he took his religion with him. Away from Jerusalem he was a stranger in a strange land. Men of other religions might change; the Jew never.

There were institutions and parties which kept the doctrines and principles of religion in which the Jew believed, ever before him.

THE TEMPLE. This institution was not now to the Jew what it had been before the exile. The splendid temple on which Christ looked had been built by a hated foreign king. The Samaritans had polluted it human blood had been shed in it. In its holy of holies there was no ark with the tables of the law. Still it was the temple, standing in the spot of the old temple of Solomon. It was a place towards which every Jew worshiped; it represented the worship of the one true God.

THE SYNAGOGUE. Established at the exile, with its *daily* services, it was set up wherever the Jews were found. The synagogue was the forerunner of the church and the divinely prepared way by which Christianity so quickly spread over the world. Christ and the apostles used it freely.

THE PHARISEES. They were the religious party representing the people. They were intense patriots, hating the foreigner and predicting a glorious future for the nation. They professed unbounded reverence for the Scriptures and counted every word. They believed in the immortality of the soul and the resurrection of the dead. But with them the tradition of the elders, or the commentaries of the rabbis, were as sacred as the text itself. These traditions were so numerous that it required a lifetime to learn them all. They placed more stress upon the outward conformity to the law than the

keeping it in the heart. They divorced morality from religion. For this binding of burdens upon men, which God never intended they should bear, and making the words of men equal to those of God, they were denounced by Christ.

THE SADDUCEES. They demanded a return to the Bible, and cried out for morality in place of ritual. They were skeptical in regard to the supernatural. They denied the immortality of the soul and the resurrection of the body. They refused to burden their lives with the rules of the Pharisees, but it was because they wished to lead a life of self indulgence. They thought it useless to fight for the freedom of their country.

THE CONFLICT OF PARTIES led to a deeper search of the Word, but there were many belonging to neither party whose minds were filled with the holy ideals of the Bible and who were true to its divine precepts. These were looking, waiting, hoping for the coming King, who was so soon to begin His mild reign on the earth.

QUESTIONS.

What can be said of the 400 years between Malachi and Matthew? What nation was in power when the Old Testament closed? When the New Testament opened? In what year was Jerusalem taken by the Romans? With what nation had the Jewish nation come in contact? How was Jerusalem situated with reference to the world? How had the conquests of Alexander made it possible for Christianity to be everywhere taught? What was the condition of the Roman empire at the time of Christ? Politically? Was it at peace or war? Who was the emperor? What can be said of the roads? Was it a splendid age? What was the moral and religious condition? What was the idea of sin? Immortality? Fatherhood of God? Condition of the poor? Slave? What the condition of Palestine? Who was king? What was he as ruler? As builder? As a man? What purpose did he serve? What was the Messianic hope? What is the history of the government of Judæa? Condition of the country? Give incident of the Pharisaical hope of the Messiah. What was the temple at this time? The synagogue? The Pharisees? The Sadducees?

XIV.

CHARACTERISTICS OF CHRIST'S TEACHINGS—THE MIRACLES.

MIRACLES.

It is natural to suppose that God in speaking to the human race through His son Jesus Christ, would accompany that message by some special manifestations of divine power. These manifestations have been given, and we call them miracles. The Bible defines them as wonders in reference to the astonishment which they produce. Mark 2:12; 4:41; Acts 3:10, 11. Signs as tokens of God's presence. Mark 16: 20. Powers or works because they are due to divine energy. John 5: 36, 8:21; Acts 6:8; Romans 15:19.

"*The miracles of the gospels were: First:* proofs that God had sent Christ. *Second:* they were the natural outflow of the divine fullness which dwelt in Christ. *Third:* they were symbols of his saving work."

REASONABLENESS.

Miracles are possible, probable, and credible, when we believe that there is a personal God, that He is the Supreme Ruler of the universe, and that He cares for mankind. While a miracle is no greater exercise of God's power, it is a different one: to make a man is as great a marvel as to raise him from the dead. Jesus appealed to His miracles as the attestation of His divine power. He said "Believe me for the very works' sake."

The miracles were done in the open daylight. Multitudes saw and proclaimed them. It was not in a dark age, but in an exceptionally intellectual time of the world's history. The plain fishermen of the Lake of Galilee, changed into the world's reformers, by their testimony, caused multitudes to believe.

MIRACLES RECORDED.

THERE ARE 36 IN ALL, 18 narrated in one Gospel, 6 in two Gospels, 11 in three Gospels, and 1 in four Gospels.

NARRATED IN ONE GOSPEL ONLY: Two blind men healed, Capernaum, Matt. 9. A dumb demoniac healed, Capernaum, Matt. 9. Stater in the mouth of the fish, Capernaum, Matt. 17. The deaf and dumb man healed, Decapolis, Mark 7. A blind man healed, Bethsaida, Mark 8. When Christ passed unseen through the multitude, Nazareth, Luke 4. Draught of fishes, Bethsaida, Luke 5. Raising the widow's son, Nain, Luke 7. Healing the woman with an infirmity, Jerusalem, Luke 13. Healing the man with the dropsy, Jerusalem, Luke 14. Healing the ten lepers, Samaria, Luke 17. Healing the ear of Malchus, servant of the High Priest, Gethsemane, Luke 22. Turning water into wine, Cana, John 2. Healing the nobleman's son (of fever) Cana, John 4. Healing the impotent man at Bethesda, Jerusalem, John 5. Healing the man born blind, Jerusalem, John 9. Raising of Lazarus, Bethany, John 11. Draught of fishes, Bethsaida, John 21.

NARRATED IN TWO GOSPELS. Healing the daughter of the Syrophoenician, Tyre, Matt. 15, Mark 7. Feeding the four thousand. Gennesaret(?), Matt. 15. Mark 8. Cursing the fig tree, Mount of Olives, Matt. 21, Mark 11.

Healing the centurion's servant (of palsy) Capernaum, Matt. 8, Luke 7. The blind and dumb demoniac, Galilee, Matt. 12, Luke 11. The demoniac in a synagogue, Capernaum, Mark 1, Luke 4.

NARRATED IN THREE GOSPELS. Stilling the storm, Sea of Galilee, Matt. 8, Mark 4, Luke 8. The legion of devils entering the swine, Gadara, Matt. 8, Mark 5, Luke 8. Healing Jairus' daughter, Capernaum, Matt. 9, Mark 5, Luke 8. Healing the woman with an issue of blood, Gennesaret, Matt. 9, Mark 5, Luke 8. Healing the man sick of the palsy, Capernaum, Matt. 9, Mark 2, Luke 5. Healing the leper, Gennesaret, Matt. 8, Mark 1, Luke 5. Healing Peter's mother-in-law, Bethsaida, Matt. 8, Mark 1, Luke 4. Healing the man with a withered hand, Capernaum, Matt. 12, Mark 3, Luke 6. Healing demoniac child, Mount Tabor (?), Matt. 17, Mark 9, Luke 9. Walking on the sea, Sea of Galilee, Matt. 14, Mark 6, John 6. Healing blind Bartimæus, Jericho, Matt. 20, Mark 10, Luke 18.

NARRATED IN FOUR GOSPELS. Feeding the five thousand, Bethsaida, Matt. 14, Mark 6, Luke 9, John 6.

TEACHING.

There are two classes of miracles: 1, the Physical, and 2, the Moral.

THE PHYSICAL MIRACLES are divided into the Nature Miracles, those wrought upon nature, and the Healing Miracles, those wrought upon the body of man.

The Nature Miracles seem to prove the divinity of Christ. 1. His omniscience, the miraculous draught of fishes. The stater found in the mouth of the fish. 2. His creative power, feeding the multitude. 3. God over

nature, stilling the storm. 4. Judge, the cursing of the barren fig tree.

The Healing Miracles show Christ's humanity, His kindliness and sympathy. They reveal the one man who loved the race with His whole heart. When earthly kings make a progress through a city, all the lame, halt, and blind are kept back, but when the Heavenly King came, they crowded Him with the diseased and helpless that He might heal them. When John sent his disciples to Jesus, to find out whether He was the Christ or not, Jesus appealed to His miracles of healing, and said, "the blind receive their sight, the lame walk."

In the curing of those troubled with demoniacal possessions, He seems to be actually at work as the redeemer of souls.

This class of miracles shows the mission of Jesus to be the extinction of sin and disease, and the redemption of man, body and soul.

THE MORAL MIRACLES are the life of Christ and its effect upon the world, with all that has been wrought by His teaching in changing the moral and social customs of the world, and specially the continual and marvelous changes brought about in the hearts of men by the teaching of the Gospel.

CHARACTERISTICS.

In the performance of a miracle we find certain common points which made our Savior as Lord of heaven and earth.

1. When Christ speaks there is instant obedience, there is no delay between the command and the result desired. The lepers are cleansed, not by a long process, but at once.

2. There is no uncertainty about the issue.

3. Christ shows Himself to be the God of the living and the dead. It is as easy for Him to bring back the dead, as to heal Peter's wife's mother.

4. Christ exercises the miraculous power by His own will and conveys it to His disciples. He says, "I will, be thou clean," to the leper, and in sending out the apostles, He gives them authority to work miracles.

Christ used the miracles as a means of conveying spiritual truth, and calling attention to His mission. He opened the eyes of the blind, and then said, "I am the light of the world." He fed the multitude and then proclaimed Himself the Bread of Life. He raised Lazarus from the dead, and said, "I am the resurrection and the life." The cursing of the barren fig tree foreshadowed the doom of the chosen nation.

WORTH AND PURPOSE.

Without the miracles, Jesus is but a great and wise man: a wonderful teacher, but only a man. *With the miracles*, Jesus stands before us the Son of God, Himself clothed with divinity. They were wrought to show that He who taught these transcendental doctrines came from God, and therefore all His teachings about God, Himself and man, are to be implicitly believed.

The miracles reveal the character of God and Chirst. With this infinite power in His possession, Christ might have used it to hurt or destroy all who opposed Him, but He used it only to heal; even under the utmost provocation He would not employ it for wrong purposes. Nothing could bring out in fairer lines than the miracles, the graciousness and kindliness of the character of Christ. Even in the Old Testament we find that the

first miracles were wrought by God in behalf of a down-trodden and oppressed race, to give it civil and religious freedom. They show God always on the side of the oppressed, and against the oppressor.

QUESTIONS.

What are miracles called in the Gospels? What can be said of the reasonableness of miracles? What was the testimony of Christ, the time in the world's history? How many recorded miracles in the New Testament, in one, two, three, four Gospels? How many classes of miracles? What are the physical miracles? What are nature and healing miracles and what is the teaching of each? What is the spiritual teaching of miracles? What is a moral miracle? What are the common characteristics in the performance of a miracle by Christ? What is the worth and purpose of miracle teaching?

XV.

CHARACTERISTICS OF CHRIST'S TEACHINGS—DISCOURSES AND PARABLES.

DISCOURSES.

CHRIST WAS PRE-EMINENTLY A TEACHER; in the form, matter and effect of His sayings He is without a peer. So far as we know He did not pen a sentence, yet His discourses written down by a few unlettered men form a literature of knowledge and power which cannot die, because there is in it the undying spirit of God.

THE FORM. It is interesting to note the form in which Jesus put what He said. We find Him using short, pithy sentences, packed with the weightiest truths. Never long, He ceases to speak when the interest is at the highest point. The multitudes are so captivated by His words that they follow Him out into the desert places; forgetting everything else in their desire to hear again this wonderful teacher.

Christ taught by paradoxes, parables, figures of speech; He showed that He had been a diligent student of the Bible, of men, of nature, of society, ways of business, and of history. He spoke of the earth, the air, the sea, the sky, the birds, and so spoke that the unlettered and the learned could not but comprehend Him. He took the commonest object, such as the sewing of a piece of new cloth into an old garment, and made it all aglow with grand spiritual truth.

SUBJECT MATTER. Jesus did not deal with formulas or recondite subjects, but seized at once the underlying truths in them. His great subjects were:

1. *The Kingdom of God.* The expressions: "The Kingdom of God," "The Kingdom of Heaven," were ever on the lips of Jesus. He labors to express what this kingdom is, the character required of its members; His father's and His own relation to it. The incidents of this teaching are: 1. How to escape from sin; 2. Become like God, and 3. Eternal life. It is a spiritual kingdom; this was the point of opposition to the Jewish idea, which pictured a great temporal kingdom.

2. *Himself.* He claimed the supreme love and allegiance of all men. Luke 14: 26; Matt. 10: 32, 33. He said: "I am the way, the truth, and the life. No man cometh to the Father but by me." He promised rest to those who came, and pardon of sin.

3. *The Preacher as a man.* The life counts often more than the sayings of a man. When we look upon the life of this God-man, there is no flaw in it. He is like the Paschal lamb, without spot or blemish. They used to say of Mozart that he brought angels down, of Beethoven that he lifted mortals up. Jesus does both.

MANNER. He taught with (a) *authority.* He did not quote precedents, but said, "I say unto you." (b) *Boldness.* It was an age of shams. He did not hesitate to expose the shams. Witness the heartlessness and hypocrisy of the pretended religious teachers of the day. (c) *Penetration.* His words reveal men to themselves, they open up the secret motives to the light. (d) *Vitality.* Steadily, strongly and surely, His life is becoming the great model of the whole world.

(e) *Originality.* "Never man spake like this man." John 12: 46. He taught a new philosophy of sorrow and suffering; a new law of self sacrifice; a new law of love for fallen humanity. There is a story of a poor sot rejected by a maiden whom he loved, because he was a slave to drink. She one day saw him lying asleep in the gutter, and averting her eyes from the revolting sight, dropped her white handkerchief over his bloated face to hide his shame. He awoke, drew the handkerchief from his face, and saw her name, and there and then resolved to be worthy of a love that stooped so low in pity for his sin. Many a lost sinner has been won to Christ by the thought of the divine love of Christ who stooped so low for him.

THE PARABLES.

The parables are inwrought with the discourses, yet they are so many and convey such deep truths, that they need to be separately considered.

WHAT A PARABLE IS. A parable is something more than a mere felicitous illustration of the truth. "It is an outward symbol of an inward reality." "Its power is in the harmony which it brings out between the natural and the spiritual world." *The parable differs from a fable* in that the latter finds its sphere in the department of mere worldly prudence. The fable endows inanimate or animate objects with the attributes of human life, while the parable never violates nature or life. The parable aids in the enforcement of the highest spiritual truths.

WHAT USE DID CHRIST MAKE OF PARABLES? He used them to convey and send home to the hearts and consciences of His hearers the truth, just as Nathan em-

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ployed the parable of the lamb in the case of David to make him see his sin.

They prepared the way for the truth by the use of analogies. Men would not, could not have understood the truth which He desired to teach, without a certain preparation.

They prevented repulsion. By beginning with what was known, men were more ready to receive that, which if stated in a bald way, they would have repelled or rejected. They could not withstand the parable which brought the truth so plainly home as "The Vineyard Let Out," and "The Ten Virgins."

He taught truth little by little by their means, as the people were able to hear it.

They were adapted to the capacities of His hearers. The truths set forth in the parables of the lost sheep, the lost coin, the lost boy, the two debtors, could not fail of their effect.

These were familiar forms into which new meanings were put. They were suggestive and provoked inquiry. Men discussed what was meant, returned to Jesus to get the key, and so learned the truth.

They tested the character of His hearers. Many, unable to bear the searching light, returned from following Him, while the true seekers only drew nearer.

They reveal the plan, purpose, and glory of God's kingdom.

LESSONS OF THE PARABLES. Every parable has one central truth, and that truth should be sought out. There have been many classifications of the parables. One of the best recent ones is by Bruce, who makes three divisions. The theoretic parables, the parables of grace, and the parables of judgment.

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THE THEORETIC PARABLES teach general truths concerning the kingdom of God. (a) The sower, Matt. 13, Mark 4, Luke 8. The word of the kingdom to be diversely received according to the moral conditions of the hearers. (b) The tares and the drag net, Matt. 13. A mixture of good and evil to be in the kingdom till the end. (c) The treasure and the pearl. The kingdom of God the highest good. (d) The mustard seed and the leaven, Matt. 13. The kingdom of God destined to grow to greatness in numbers and influence. (e) The blade, the ear, and the full corn, Mark 4. Growth in the kingdom, gradual and slow. (f) The selfish neighbor, Luke 11, and the unjust judge, Luke 18. The certainty of an ultimate answer to persistent prayer for the coming of the kingdom. (g) The parable of extra service, Luke 17:7–10. The exacting demands of the kingdom and the temper needed to meet them. (h) The hours, Matt. 20, the talents, Matt. 25, and the pounds, Luke 19. Work and wages in the kingdom of God. (i) The most of the parables recorded in Matthew belong in this list.

THE PARABLES OF GRACE Setting forth the divine goodness and grace as the source of salvation and law of Christian life. (a) The two debtors, Luke 7. Much forgiveness, much love. (b) The lost sheep, the lost coin, the lost son, Luke 15. The joy of finding persons and things lost. (c) The children of the bride chamber, Matt. 9, Mark 2, Luke 5. Christ's apology for the joy of His disciples. (d) The lowest seats at feasts, Luke 14, and the Pharisee and the Publican, Luke 18. The kingdom of God for the humble. (e) The great supper, Luke 14. The kingdom for the hungry. (f) The good Samaritan, Luke 10. Charity

the true sanctity. (g) The unjust steward, Luke 16. Inhumanity and implacability. The unpardonable sins. The most of the parables recorded by Luke belong in this list.

THE PROPHETIC, OR PARABLES OF JUDGMENT. These proclaim the righteousness of God as the supreme ruler, rewarding men according to their works. (a) The children in the market place, Matt. 11. The judgment of Jesus on Jewish contemporaries. (b) The barren fig tree, Luke 13. The withdrawal of Israel's privilege in favor of the Gentiles foreshadowed. (c) The two sons, Matt. 21. Israel's leaders charged with the vice of insincerity. (d) The wicked husbandman, Matt. 21, Mark 12, Luke 20. Iniquity of Israel's leaders exposed and their doom declared. (e) The wedding feast and the wedding robe, Matt. 22. The doom of despisers and abusers of grace. (f) The unfaithful upper servant, Matt. 24. The judgment of degenerate ministers of the kingdom. (g) The ten virgins, Matt. 25. The judgment of foolish citizens of the kingdom.

QUESTIONS.

What can be said of Christ as a teacher? What was the form in which He put His discourses? Sentences, length of time speaking, action of those who heard Him? What subjects did He dwell most upon? What was the root principle of His teaching? What did He teach about Himself? What can be said of Christ as a preacher, His manner, His authority, boldness, etc.? In what ways original? What is a parable? How does it differ from a fable? What use did Christ make of parables? How did parables prepare the way, prevent repulsion of the truths which He taught, suggest questions and test the character of His hearers? What are the lessons of the parables? What are the theoretic parables, the parables af grace and of judgment?

XVI.

CHRIST IN THE HOME, STATE AND CHURCH.

IN THE HOME.

CHRIST IN HIS OWN HOME. The family of Jesus was of royal origin. Matthew and Luke are very careful to give us accurate geneological tables. Christ's immediate family was in very humble circumstances. Joseph was a devout and good man, willingly obedient to the divine commands; by trade a carpenter. Mary, his mother, was a woman of rare endowments and force of character. Her song of rejoicing shows her to have been a diligent and intelligent student of the prophets.

The conduct of Jesus as a child towards His parents, was dutiful. At twelve years of age, seemingly conscious of His mission, He was found in the temple disputing with the doctors, but at the simple request of His parents, He went home with them to Nazareth, and remained subject unto them until thirty years of age.

The conduct of Jesus as a man towards His parents. Tradition has it that Joseph died sometime before Jesus came of age, and that He supported the family. We know that on the cross, when enduring the greatest agony, He made provision for His mother's declining years, commending her to the care of John, the beloved apostle.

WHAT DID JESUS TEACH IN REGARD TO THE HOME? In His day *divorce* was shamefully prevalent, and hus-

bands and wives separated from each other on the slightest pretext. There was also a system of Corban, by which the children through the payment of a certain sum into the temple treasury, were freed from all care of their parents. Jesus denounced these abuses in scathing terms and gave earnest sanction to the law of marriage.

Children were little thought of; the scribes used to discuss in their schools whether a little child had a soul at all, "even while they trained the child in their beliefs." Jesus said, "Suffer the children to come unto me and forbid them not," and raised childhood up to a high plane in His teaching. He was much in the homes of the people. Many of His miracles were prompted by His love for those into whose homes He had entered. Again and again the religion which He taught when driven from public places, has found a refuge in the home.

IN THE STATE.

ANCIENT IDEA OF THE STATE. The state was everything, the individual nothing. The first question was, is the state strong and prosperous? The happiness or unhappiness of the individual was not considered. The purity or impurity of the individual was a matter of little consequence. How could the interests of a man be cared for when the interests of the state demanded and commanded the supreme attention of the rulers and thinkers of the age?

JESUS DISCOVERED THE INDIVIDUAL. He taught that the soul of one man is worth more than the whole world. Jesus put the individual first and the state last. This teaching was entirely new. His principle was,

make the man, the unit, right, and the state will be right. He insisted that the test of the state is the kind of individuals which it produces. Formerly the state was thought to exist for the purpose of ministering to the comfort or happiness of the ruler or ruling class. Christ reversed this when He declared that rulers existed to serve the state. "Whosoever will be great among you, let him be your minister; and whosoever will be chief, let him be your servant." He is greatest who renders the greatest service. The Jews could not readily comprehend such lofty ideals.

IN SOCIETY.

Beyond the narrow limits of the family, but yet within the bounds of the state, there is a circle of friends and acquaintances with which we are brought in contact in various ways; this we call society.

JESUS WAS A SOCIAL MAN. There is a marked contrast between John the Baptist and Jesus. John was a hermit living in the desert, roughly clad; if men wished to see him they went where he was. Jesus was a man among men; He went from place to place seeking men. He entered men's houses. He was found in the market place, in the streets, by the seashore, in the fields. He began His ministry by attending a wedding. Matthew made a feast for Him; He entered, a self-invited guest, into the house of Zaccheus.

JESUS WAS A POPULAR GUEST. From one end to the other of the social scale people invited Him to their homes, and He accepted the invitations. It was said of Him, "The Son of Man came eating and drinking." "This man receiveth sinners and eateth with them." He encouraged sociability and hospitality. There is

nothing that breaks down the walls of separation between men so easily as to bring them into social contact with each other. Men put their best and most genial side out. Jesus wished to get at the hearts of men and appeared everywhere as a desirable guest.

JESUS' CONVERSATION AT TABLE. It was earnest, true, stimulating and always of that character which led men to think. Some of his best sayings were uttered at the table. His conversations were never light or frivolous, but always on some topic relating to the destiny of man, or His mission. He so charmed men that they laid aside the usual staples of table talk and diligently plied Him with great and often difficult questions.

JESUS AMID THE DANGERS OF SOCIETY. Many a man has been led to ruin by his love of company. "The lust of the eye, the lust of the flesh, the pride of life, are there." Society was fearfully corrupt in the days of John and Jesus. John, the ascetic, and his followers were seemingly afraid if they ventured into it that they would be overborne; hence they went out into the desert. There are now (as then) certain social circles in which the topic of religion would not be tolerated; a religious man going into them must of necessity have his lips closed on the subject nearest his heart. Jesus was so full of His mission that He could make the venture.

Any man who invited Him knew beforehand what the character of the conversation would be. He was master of the situation and gave the tone to the table-talk. He went into society, seeking opportunity to teach men by its means. We never find Him ruled by society but always directing it.

We find here the answer in regard to how far a Chris-

tian may venture into society. If he finds that it is taking him away from his Christian duties, if he finds that he cannot talk on that subject which ought to be nearest his heart, let him have none of it, for society is stronger than he is, and will eventually crush out all his spiritual life. If he finds that he is everywhere known for his Christian character and is not afraid or ashamed to be so known, and maintain it in all places, let him venture, he will do society good. And there are men and women who do maintain such Christian character in society.

JESUS AS AN ENTERTAINER. When He made a feast, He did it after a royal fashion, and in His character of master of all. He once made ample provision for over 5000 guests. He asked a blessing over the food. The rich and the poor, the high and the low in station sat down together. Just before He left the world, He chose a feast to be a perpetual memorial of Himself. He might have instituted almost any rite and it would have been observed.

IN THE CHURCH.

The family, the state and society are developed from nature, but the church is a divine institution. Without a revelation from God, there would be no church. "The church as an institution is an expression of man's aspiration after a heavenly life."

JESUS WAS A CHILD OF THE CHURCH. His parents were devout members of the Jewish church. Jesus was circumcised and presented in the temple as a child after the forms of that church.

JESUS WAS A MEMBER OF THE CHURCH. As soon as He was old enough, He took upon Himself the covenant

promises. When His parents sought Him at twelve years of age in Jerusalem, supposing Him to be lost, He was surprised that they had not at first sought Him in the temple. Although the church of His day was fearfully full of abuses, He did not consider that that was an excuse for Him to absent Himself or neglect the services. He regularly attended the church. Without doubt He was an attendant at the synagogue at Nazareth, and we know that He was present at the national feasts in Jerusalem.

HE PAID MONEY INTO THE CHURCH TREASURY. He sent Peter to fetch the stater from the mouth of the fish to pay the temple tax, and one of His strongest commendations of well doing was given to the poor widow who cast in her two mites, into the treasury.

CHRIST'S TREATMENT OF THE ABUSES IN THE CHURCH. There are two ideas of worship, one true, the other false. The true idea is that by worship, a man feeling his sin and emptiness of heart, approaches God for pardon, to be filled with His fullness. The false idea is that God is a great Being, Ruler over all, who demands and is pleased with tribute paid to Him. The more the better. The latter idea had become the prevailing one in Christ's time, hence the temple court was filled with sellers of sheep and oxen, and money changers. It was made easy for the worshipers to pay tribute to God. The priests, scribes and pharisees had glossed the Scriptures with a great number of rules which they claimed to be as binding as the Scriptures; they, while pretending to great sanctity, were wholly without any true spirit of religion. Jesus drove the money changers from the temple and tore the mask from the pretending

teachers of religion, setting forth in the meanwhile, the true idea of worship.

He also advised patience with some abuses (see the parables of the wheat and tares), and the awaiting of God's judgment, sure to come upon all evils.

He Proclaimed a New Church. This church, instituted with the true idea of worship, was founded in His blood. He did not wholly discard the old. The Scriptures of the old form part of the same volume with the new. Christ sanctioned these sacred writings. He instituted the Lord's Supper with the very elements of the Jewish Passover. The forms of worship in the church bear a close resemblance to those of the synagogue. He did not draw out in detail the plan of the Christian church. He contented Himself with laying the foundations. Of the foundation which He laid in His sacrificial death, He said, "Other foundation can no man lay." It is for others who come after Him to see that they build upon this foundation. He built this church with the ruling thoughts of the purity and love of God, the sinfulness of sin, the great value of the soul and redemption through Himself.

Questions.

What was the family of Jesus, lineage, circumstances? Who was His father, His trade? What can be said of His mother? What was the conduct of Jesus toward His parents, as a child, as a man? What proves His devotion to His mother? What did He teach in regard to the home? What was the ancient idea of the state? What did Jesus teach about the state, the individual? What is society? Was Jesus a social man? How did He differ from John in the conduct of His life? Was Jesus a popular guest? Did He encourage sociability? What was His conversation at table? How did Jesus avoid the danger of society? How did Jesus entertain guests? What is the church? Was Jesus a member of the church? Did He pay money into its treasury? How did He treat the abuses of the church? What is the true and what the false idea of worship? How did He proclaim a new church? Did He wholly discard the old? What are its forms of worship and institutions?

XVII.

THE EFFECT OF CHRIST'S TEACHING UPON THE DISCIPLES.

THE MEN SELECTED.

The Gospel records show that Jesus began very early in His ministry to gather and prepare a company of men who should constitute an agency for carrying on the work of the divine kingdom after He had left the world. At first those who made up the apostolic band were only occasional followers of Jesus, with no thought of the large place they were to occupy. They were men from the humble walks of life; they were not malcontents or idlers, but indurstrious, earnest men.

THE NAMES OF THE APOSTLES are: Simon Peter; Andrew, Peter's brother; James and John, sons of Zebedee; Philip; Bartholomew, or Nathaniel; Thomas; Matthias, the publican; James (the son) of Alpheus; James the less; Lebbæus; Thaddeus; Judas, not Iscariot; Simon, the zealot; Judas, the man of Kerioth, the traitor; Paul (called after the resurrection), who is pre-eminently the missionary.

THEY WERE MOSTLY GALILEANS. There is a significance in the number twelve. Jesus might have chosen others to follow Him as apostles from the higher walks of life, but He saw in these men certain qualities of teachableness and special adaptability for the work in which they were to engage. His tests revealed the in-

nermost thoughts of a man's heart. The rich young man who thought he could be Christ's constant follower, found by a few searching questions put to him by Christ, that he loved his position and wealth more than he did Jesus. The choice of Judas will ever remain a mystery.

SOME REASONS FOR THE SELECTION.

Christ's ministry increased in power and influence daily, the multitudes thronged Him. He was moving from place to place, and He was constantly teaching the principles of His kingdom, uttering parables and performing miracles. He wrote nothing, so far as we know. If He had not had a chosen body of men about Him, strongly attached to Him, to take note of all that occurred, and to hand down this knowledge to men of later times, His life and labors might have become a vague tradition. (See Mark 3.)

The apostles were chosen to be eye and ear witnesses of all that Jesus said and did. They saw and heard the miracles, parables and discourses. By their close and intimate relations with Him, they enable us to see His nature and character in a true light, and to look upon the springs of action. They were also in this way fitted to carry forward the work after His death and resurrection, and to put into form and shape for future ages the facts and doctrines which He taught.

WHAT JESUS TAUGHT THE APOSTLES.

When the twelve were chosen they had the provincial ideas of the Jews. They were narrow-minded in their views of the world and religion, and had all the prejudices of their race. The narrative shows how they con-

stantly misunderstood the teaching of Jesus, and how patient He was with them. They had much to unlearn. It is interesting to trace the way in which they came to a full knowledge of the truth. After coming to a full understanding of Christ, we find no broader, grander men.

THE TRUTH ABOUT HIS KINGDOM. Their conception of this kingdom was the common conception of a great earthly kingdom. They fondly dreamed of places of distinction. The mother of the sons of Zebedee asked for her two sons that one might sit upon the right hand, the other upon the left, in Christ's kingdom, which she imagined was to be in some great city. James and John sanctioned the request. Their minds had to be cleared of these crude conceptions, and they were made to understand that the kingdom of Jesus was a spiritual one, that this kingdom was wider and grander and more lasting than any earthly kingdom, and its subjects, sons of the king of the universe.

HOW TO PRAY. Prayer had become a mere formality. Men were accounted in those times specially religious who offered petitions to God of great length and according to set forms; ostentation in prayer was thought to be a great merit; hence men prayed as much as possible in public. And this state of things had come to pass on account of a lack of right ideas and a spirit of Pharisaism. Jesus taught the apostles that true prayer must proceed from the heart, and that men are not heard for their much speaking. (The parable of the Pharisee and the Publican.) He taught perseverance in prayer (the Unjust Judge). He gave a form of prayer which we call "*The Lord's Prayer.*" *The first three petitions* of this great prayer which Jesus taught his disci-

ples, refer to God's glory. (*a*) Hallowed be Thy name, (*b*) Thy kingdom come, (*c*) Thy will be done. *The second three petitions*, to man's good. (*a*) Give us this day our daily bread, (*b*) Forgive us our trespasses, (*c*) Lead us not into temptation.

How to observe the Sabbath. The Jews had made a great many rules in regard to the observances of this day, but had so made them that while they felt compelled to abstain from good works, they spent the day in visiting each others' houses; going to, and giving feasts. It was against this monstrous wrong that Jesus protested. He taught them that it was lawful and right to do good on the Sabbath day, and insisted on its being so used.

How to live. The Pharisees fasted by rule without any special occasion. Jesus taught that this led to hypocrisy. When they accused the apostles of not fasting by rule, Jesus retorted, "Can the children of the bridechamber mourn so long as the bridegroom is with them?" Matthew 9: 14–16. He taught them to be natural in their religion, not to put it on as a cloak. Forcing religion upon a man and compelling him to observe forms does not make him religious. Religion is of the heart, and not in forms.

Training of temper and will. They were to be severely tried; they were to go where every man's hand would be against them. They had to be taught not to fear this isolation and enmity, so wisely and sweetly, that they would win men even by their manner. (1) Self-willed and self-seeking, they were taught humility. "Except ye become as little children ye shall in no wise enter into the kingdom." (2) That they were to minister, and not be ministered unto. "Whosoever will be

greatest among you, let him be your servant." (3) The duty of receiving and caring for the weak and helpless (Matt. 25). "Inasmuch as ye did it unto one of the least of these, ye did it unto me." (4) Forgiveness. "Until seventy times seven." (5) The avoidance of offence. "Woe be to him through whom the offence shall come." (6) Charity. (7) Self-sacrifice. (8) Self-forgetfulness in service. (Parable of the Pounds).

THE COMMISSIONS.

THE FIRST COMMISSION was given to the Twelve before the death of Jesus. A full account of the message they were to proclaim is given in the tenth chapter of Matthew. They were to go "to the lost sheep of the house of Israel." In this journey they were to *care not* and *fear not.* They were to care not for themselves or provide for the expenses of the journey. God would provide for them. Fear not, but deliver the message as given, although sent "forth as sheep in the midst of wolves." They were to be wise as serpents, yet harmless as doves.

THE SECOND COMMISSION was given after the death and resurrection of Jesus and before His ascension. It was more simple yet world wide in its character. "Go ye therefore and teach all nations." The humble fishermen of the Lake of Galilee had become the ambassadors of the King of Heaven.

Gradually and well the Twelve had been prepared for the great task before them, and they were ready for their work. The time had come when they believed in and implicitly trusted their Lord. By the command of Jesus they waited for the enduement of power from the

Holy Spirit, and being endued, went forth to conquer the world in His name.

QUESTIONS.

When did Jesus choose his apostles? Did they understand the work in which they were to engage? What was their position in life? Give their names and characteristics. Give some reasons for the choice of the apostles. What did Jesus teach them? About His kingdom, prayer, the Sabbath, living? What was His training of them in manner? Name the eight points. What was the first commission, the second?

Book for further study—"The Training of the Twelve," Bruce.

XVIII.

THE EFFECT OF CHRIST'S TEACHING ON THE JEWISH AND ROMAN NATIONS.

On the day of Pentecost, the preaching of the apostles was with marvelous effect. It brought joy and peace to many burdened hearts, it lifted men and women above the cares of this life, and gave them the sure hope of a blessed inheritance with their risen and glorified Lord. In Jerusalem, Antioch, Ephesus, Rome, the cry was that the apostles had turned the world upside down by their teaching in the name of Jesus.

EFFECT ON THE JEWISH NATION.

Rejection by and separation of Christianity from Judaism. At first complete success seemed to crown the labors of the apostles. The conversion of 3000 people in one day was a grand inauguration of their efforts.

But as it came to be understood in whose name they were teaching, the Jewish Sanhedrim summoned Peter and John to appear before its tribunal. After a full hearing (Acts 4), they were reprimanded and bidden not to teach or preach in the name of Jesus. No attention was paid to this command.

The spread of popular interest beyond the city caused a second arraignment (Acts 5) before the Jewish rulers and High Priest. Peter and John were put in prison as the result of this second hearing; they were, how-

ever, released the same night by an angel of the Lord, and again went forth to teach the people.

With the multiplication of believers it became necessary to elect certain ones as officers to assist in the work of the infant church: these men were called deacons.

Stephen, a deacon, for his ardent profession and setting forth of the claims of Jesus, was stoned to death (Acts 7). *The murder of Stephen marks an epoch in the Christian church and the beginning of its separation from Judaism.* In consequence of the persecution which arose at this time, the apostles were driven from Jerusalem and scattered abroad, preaching the gospel everywhere.

It was now plain that the final step had been taken in the rejection of Christ. The Jews clearly perceived that to admit His claims was to abandon the temple worship as outworn and give up their hope of a great temporal kingdom. They must also admit that salvation is by faith in Christ, and not through the Mosaic law. This they would not do.

The Romans appear as protectors of Christianity in the New Testament, because they did not perceive the difference between it and Judaism. They thought it to be only a sect of the Jews. But when they saw as clearly as the Jews that this religion asserted that salvation is by faith in Christ, they too became persecutors of the new faith.

The conversion of Saul (Acts 9); the vision of Peter (Acts 10, in which he was led to see the mission of Christianity to the Gentiles); the Apostolic conference at Jerusalem (Acts 15, in 52 A. D.); were last steps in the separation of the new faith from the old. Henceforth, Christianity was to stand out as a distinct faith.

DESTRUCTION OF THE TEMPLE AND CITY, AND DISMEMBERMENT OF THE NATION. The Jews little realized what they were doing when they demanded the death of Jesus at the hands of Pilate, and cried: "His blood be upon us." They were deaf to the pleadings of Christ to induce them to repent, and were left to their fate.

The story of the destruction of Jerusalem and the downfall of the nation is soon told. Had the Jews accepted Christ, would not their dreams have been more than realized? But they would have none of Him. Faction, misrule, strife among the leaders, and hatred of the Roman yoke, in a few years produced their legitimate fruit. They revolted against the Romans, and the prophecy of Christ in regard to the city and temple came true. The city was compassed by the armies of Vespasion, and in 70 A. D., it was completely destroyed. So thorough was the devastation wrought, that the name of Jerusalem for the next fifty years is not mentioned in history.

A last desperate attempt, under the false Christ, Bar-Cochaba, was made to rebuild the city and temple, and rehabilitate the nation; but the Roman nation crushed this revolt.

The emperor Hadrian (117–138 A. D.) established a heathen city on the site, which he called Aelia Capatolina; he built on Moriah a temple to Jupiter, and issued a decree that no Jew should enter the walls. This prohibition continued in force until the empire became Christian under the emperor Constantine, 326 A. D., who restored the name of Jerusalem; the city was regarded as sacred because Christ had suffered and died there.

EFFECT ON THE ROMAN NATION.

CHRISTIANITY PROCLAIMED AN ILLEGAL RELIGION, AND ITS FOLLOWERS PERSECUTED. The Roman religion was a part of the constitution of the state. Any attempt to change or disturb it was looked upon as treasonable to the state. An exception was made in favor of conquered nations, they were allowed to retain their form of worship.

Christianity was at first protected, but as soon as the Romans perceived that it was not a sect of the Jewish church, but a distinct faith, strong efforts were made to suppress it. The principles and doctrines of Christ, by their advocacy of a pure and upright life, bore so hard upon the immorality and evil practices of the men of the times, that to persecution by the state was added the hatred of corrupt and abandoned natures.

The Roman historians and writers of this period are full of melancholy forebodings in consequence of the evils of the age. Tacitus sees no redemption possible in human affairs.

THE PERSECUTIONS UNDER THE ROMAN EMPERORS. Space can be given only for the barest mention of them.

NERO (64 A. D.). Even at this early date, so numerous were the Christians in the city of Rome that Tacitus, the historian, speaks of them as "a great multitude." Nero, heartily detested for his brutal tyranny, in order to avert suspicion from himself of having set the city on fire, accused the Christians, and instituted the first great persecution. Christians were covered with skins of wild beasts and worried to death by savage dogs. They were nailed to crosses and wrapped in

inflammable garments and set on fire at night to serve as torches.

Domitian (81–96 A. D.) of a naturally morose and jealous disposition subjected the Christians to savage persecutions.

Nerva (96–98 A. D.) was a mild prince, and reversed the policy of his predecessor.

Trajan (98–117 A. D.) made Christianity an illegal religion. In his time belongs the celebrated letter of Pliny, proprætor of Bithynia, asking what he should do with the Christians in his province, who were very numerous both in the country places and in the cities.

Hadrian (117–138 A. D.), versatile, cultivated and a great traveler, paid little attention to the new faith.

Marcus Aurelius (161–180 A. D.) Much was suffered, not only from this emperor, but from the fury of the people. Polycarp, the disciple of John the beloved, refusing to renounce his faith, was burned to death. The story of tortures borne for their faith by young maidens and youths, almost surpasses belief.

Commodus (180–192 A. D.), a cruel, hard man, was wholly indifferent to religion.

Septimius Severus (193–211 A. D.). Persecution of the church in North Africa.

Caracalla (211–217 A. D.). Persecution continued.

Elagabalus (218–222 A. D.) and Alexander Severus (222–235 A. D.). A tendency to look with favor on oriental religions. The church now numbering its converts by the thousands had rest.

Maximinus (235–238 A. D.). The fury of the populace was allowed to vent itself without check.

GORDIAN (238–244 A. D.) and PHILIP (244–249 A. D.). The Christians were not molested.

DECIUS (249–251 A. D.). This emperor determined to restore the old heathen religion and to extirpate Christianity. He adopted a systematic method. Within a given time, all Christians were to appear before the magistrate of their district, give up their faith and sacrifice to the heathen gods. The reign of Decius was short.

GALLUS (251–253 A. D.) and VALERIAN (253–260 A. D.) continued the work of Decius. Special enactments were made against Christians of rank and distinction.

GALIENUS (260–268 A. D.) son of Valerian, reversed his father's policy, and granted toleration. The church had rest for many years.

DIOCLETIAN (284–305 A. D.) set on foot a fierce persecution which was one of the hardest to bear, as it was not only directed against the persons of the Christians, but against the sacred writings.

CONSTANTINE, the first Christian emperor, granted full toleration (313 A. D.) to Christianity, and made it (326 A. D.) the religion of the state.

FINAL TRIUMPH OF CHRISTIANITY.

It was a long, hard, bitter struggle, but the invisible empire and the invisible king had conquered; imperial Rome laid down her arms at the feet of the Savior.

It was the influence of a person (Jesus) and not a system that conquered Rome, and will conquer the world.

Some of the results: (a) The Roman nation enervated by vices (the names of which cannot now be mentioned) practiced unblushingly even in the temples; was taught purity of heart, and the necessity of a clean life.

(b) The despised slave was lifted up to companionship with his master; they were made brothers in Christ, and sat communing with each other at the table of their common Lord.

(c) The father having, under the old Roman law, absolute power of life and death over his son, and often exercising it, was brought to see that he must command by love, and not by brute force.

(d) The writings of poets, satirists, historians, show the profound contempt in which women were held. She must be under tutelage of the man who married her, and was regarded not as his equal, but as his ward or daughter; she could have no part in commercial or industrial affairs. All this was changed by the teachings of Christ, and since His time she has come to take her rightful place as the equal and companion of man.

(e) A great work was done in checking cruel sports. The Romans took great delight in seeing men fight to the death with each other and with wild beasts, in their great amphitheatres; no Roman holiday was considered complete without such bloody sports.

Again Christ conquered, and in this sphere are His greatest triumphs, for He came not to set up a worldly kingdom, but to rule over the hearts of men.

Questions.

What can be said of the preaching of the apostles, its first effect? In what cities were there special manifestations of the power of Christianity? What were the steps in the process of the separation of Christianity from Judaism? How many times were Peter and John brought before the Jewish Sanhedrin? What were they commanded not to do? Did they obey the command? What was the result of the first persecution by the Jews? Why did not the Jews admit the claims made for Jesus by the apostles? Why were the Romans at first protectors of Christianity? What was the fate of the temple and Jerusalem in consequence of the rejection of Christ?

What is the date of the taking of Jerusalem? Under whom was a last desperate attempt made to restore Jerusalem? Who rebuilt the city, and what did he call it? What edict did he issue about Jews entering the city? Who restored the name Jerusalem? What was the effect upon the Roman nation of the preaching of Christ? What do the Roman writers say of the times? Name the emperors under whom persecutions took place? Give instances? Under whom did the first persecution take place, the last? Who was the first Christian emperor? What was the effect of Christ upon the manners and customs of the Romans? Give instances.

Books for further study: "Beginnings of Christianity," Fisher. "History of the Christian Church," Fisher.

XIX.

CHRIST AND HIS METHODS IN CONTRAST WITH THOSE OF OTHER REFORMERS.

"Nothing less than a sinless, infallible, incomparable, original man, is demanded by the titles and functions ascribed to Christ." He must surpass in method and doctrine all other reformers.

HIS PERFECT GOODNESS.

Sinless and Infallible. The high ideals which we have formed of the world's great ones, often receive a severe and saddening shock when we look closely into their lives; few if any men, will bear the close and searching inspection which Jesus has received, yet after 1900 years, the verdict of the world to-day is that of Pilate, "I find no fault in Him."

Perfectly Sincere and Sympathetic. There is nothing that stands out in stronger light than His denunciation of spurious goodness. Many a reformer has given his allegiance to a certain party, and let go certain essentials, in order that he might accomplish certain ends. Jesus would not form an alliance with any party in order that He or His principles might thereby receive its support. The men of His time found that He could not be persuaded, hired or threatened into silence upon the wrongs of the world. While using words that ate like fire into the heart of the evils of His day, He was as tender as a mother toward the true seeker of light,

toward all want and sickness. He is the moral hero of the world, at one instant demolishing some giant wrong; the next, He is the loving physician, all tenderness and sympathy.

SENSITIVENESS TO IMPURITY. The age in which Jesus lived had become insensitive to impurity; the wisest men were engaged with other matters and this fundamental was passed over. Jesus in His sermon on the mount, places purity of the heart as one of the chief and necessary things of His kingdom. Socrates, giving advice to an evil woman of his day, as how best to ply her unlawful and awful trade, is a good illustration of the difference between Christ and the men of ancient times on this question.

LOVE, NOT FOR HIS CAUSE, BUT FOR MANKIND. Most reformers have a cause which they love and wish to see succeed; their conversation is about their cause and what it will accomplish if it succeeds. Men have gone to the stake and the scaffold for their cause. Jesus had a passion for men as men. Not to see His cause succeed did He die, but that He might save men. He had in view not the organization of a state, but the moral guidance of mankind. His kingdom was to have its seat not in Jerusalem or in any city, but in the hearts of men. For love of man He died.

HIS MANNER AND PRINCIPLES.

PERFECT SERENITY AND CONFIDENCE. It is characteristic of reformers, when things go against them to lose heart. Elijah, the great prophet, sat under a juniper tree and longed for death, when he found the queen sought to kill him. John Baptist after his wonderful career, put in prison, in the darkness of the dungeon

wondered if the one he had so wonderfully foretold was really the Christ or not. Jesus never once loses heart; it is He who comforts the apostles and tells them to be of good cheer when they are appalled at the task before them. It is He, who about to go to His death, seeks not loving sympathy from, but gives it in the words, "Let not your heart be troubled." It is He who has in the darkest hour the confidence that His gospel is for the whole world and that (although He has not been out of Palestine) His mission is for all mankind.

GENIALITY. Many are doubtful about the cause they advocate. They are not quite sure they are right, they cannot be quite at ease. Jesus was so sure of His cause that He has time for social life. We find Him often at feasts; He has time to talk with individuals and withal such is the love that He inspires, that He gains the affections of thousands. Compare Him (if He who is beyond comparison can be placed near any man) on this point with Thos. Carlyle, whose work, in a far less degree, was in demolishing shams, political, moral, social, spiritual, who hurled into the world an everlasting "no" and who is celebrated for his crabbed and unsocial temper.

RIGHTEOUSNESS. Attack has been made usually upon institutions by those who wanted to help the world: the form of government, the existing social system, the church, the number of hours of labor, etc. Seeing plainly the wrongs here, they have fondly imagined that to bring about a change would be beneficial. They have succeeded in many cases, only to see the evil which they sought to remedy, uncured and manifesting itself in another place and way.

Jesus did not make this mistake. His preaching and

teaching was to the effect that before there can be any radical change for the better, the hearts of men must be changed. It is not the change of the form of an institution that will help very much. Make the hearts of men right, and the institutions will take care of themselves. We have here the reason why Christ seemed to pay so little attention to the government and its abuses in His day.

He was Positive and Definite in His Teachings. The favorite plan of the reformer is to tear down with nothing to replace; he destroys the old house which has given shelter so long, and turns out the inhabitants, simply because it is old, but he has no means by which he can replace it. Christ built the new house beautiful for man, complete before he left the world. It was so much better than the old that mankind sought it, and the old had to go.

COMPARISONS.

Compared with the Religious Teacher of Asia, Buddha. "Buddha's love for man was an acute, tender but despairing sympathy with human misery, rooted in a pessimistic view of life, and prescribing as its sole remedy ascetic self extinction."

"Christ's love was a hopeful, victorious love before which pessimistic theories disappeared like mists before the sun: A Father in heaven who cares for man, and an outlook in the future for the most miserable of men."

"Lie down and sleep and forget your misery," says Buddha. "Arise and fight with brave heart the evil in the world," says Christ.

Europe and America, alive, restless, awake, and ener-

getic, listen to the Jewish hero. Asia, asleep and dreaming and wanting but to be left to her dreams, heeds the plaintive words of the eastern sage.

COMPARED WITH THE PROPHETS. The prophets saw the kingdom not in their time, but afar off; they spake of one to come. Jesus stood within the kingdom and declared Himself the one who was to come. "I am the truth, the light, the way."

COMPARED WITH THE PHILOSOPHER. The philosopher can say a good thing if you give him time to think. He can render you an opinion if you will give him time to look up the matter and see what the authorities say. Christ's wisdom is natural and unstudied: He answers instantly all the hard questions put to Him, and so answers them that the askers are put to silence at once. He wants no time to consider and consult, for He is the law and the light of the world. He did not teach as the scribes.

HIS METHODS.

The means upon which He relied to advance the kingdom were very simple.

TEACHING. The weightiest truths packed in the simplest forms; parables, trite sayings, germ truths put in the fewest possible words. Here was no long, elaborate treatise on religion, but a teaching couched in such forms that those who listened to it, felt that the kingdom of heaven had indeed come down to earth. He gave to them the bread of life.

A BAND OF DISCIPLES. They did not choose Jesus (most reformers are chosen by those who follow them), but Jesus chose them. "Ye have not chosen me, but I have chosen you."

MIRACLES. Upon this ground no reformer nas ever been able to imitate the man of Nazareth. Miracles attest His mission with the great seal of God.

THE ESTABLISHMENT OF A SOCIETY OF WHICH HE IS THE LIVING AND GLORIFIED HEAD. Into this realm no reformer can follow Him. The reformer's work must end largely with his death· with Christ's death, the kingdom began.

QUESTIONS.

What is demanded in Christ as a reformer? Was He sinless and infallible? Give Scripture proofs. What can be said of His sincerity and sympathy? What did Jesus teach in regard to purity of heart? How did He differ from His times in this respect? Did Jesus work for His cause or for men? How does He differ from reformers in each of these respects? What can be said of His manner and principles? Serenity and confidence? What is the characteristic trait of reformers when things go against them? What is the difference between Jesus and other reformers? How did Jesus differ from reformers in making attacks on institutions? Was Jesus positive and definite in His teaching? What did He teach? How does Jesus differ from Buddha, the light of Asia? the prophets? the philosopher?

Upon what means did Jesus rely to advance His kingdom?

Book for further study—"Miraculous Elements in Christianity." Bruce.

XX.

CHARACTERISTICS OF THE PREACHING OF THE APOSTLES.

How did it come to pass that so many thousands believed in Jesus soon after His death, men and women who had not been trained in the methods or doctrines of the Christian church, but who had been idolaters? They not only trusted in Christ but were willing to suffer persecution and death for Him whom they had known only for a few weeks or months.

What truths did the apostles preach, or what were the methods employed which brought about these grand results?

These questions can be answered by a study of the addresses and writings of the apostles. They emphasized:

THE RESURRECTION OF JESUS.

Before the resurrection of Jesus took place, we find the apostles beset with doubts, often timid, sometimes bold to rashness and frequently misunderstanding the teachings of Jesus. *After the resurrection* they are changed men; they understand what they teach, and are bold in proclaiming it. They fear not magistrates or men of high or low degree. They have a mission in the world. They with one accord proclaim this fact of the resurrection. This is the one ground of their faith. Paul puts it at the foundation of his

preaching, I Cor. 15. (If Christ be not raised, your faith is in vain.) He argues in I Cor. 15, that the resurrection is a proved fact, tested by the eye, the ear, the touch, and that there can be no error here.

THE EXALTATION OF CHRIST.

JESUS THE PROMISED MESSIAH. The epistles were written for believers in Christ, and while we can glean from their contents something of what was preached to unbelievers, the discourses in the Acts are the chief source of knowledge.

(a) *To the Jew.* The apostles argued from the Old Testament scriptures that Jesus was the Messiah. They proved from the writings of the prophets that He was the one who should redeem Israel. They exhorted the Jews to accept Him. This is the substance of the speeches of Peter. (Acts 2d and 3d chapters), and Stephen, Acts 7.

(b) *To the Gentile.* Here they could not build upon Old Testament scriptures or the fact that Christ had been foretold by the prophets, hence they sought a common ground in the necessities of the human soul. They preached that God is a spirit. They presented the doctrines of sin and guilt, and the fact of a judgment to come. They earnestly discoursed upon righteousness and temperance, and the accountability of the soul to God, awakening the conscience; they presented Christ as the only hope of salvation.

Paul's Argument very briefly stated is this: the true end and felicity of man is in the enjoyment of God. This is obtained through righteousness. To attain righteousness must be the chief end of man. Man has failed to attain righteousness, and thus exposed himself

to the wrath of God. Both Jew and Gentile have failed. Trace the two streams back until they are one and we find the cause in the fall of man, through disobedience of a righteous command, the law could not help. The very knowledge of sin tempts to sin; man's extremity is God's opportunity; where the law failed God comes with Christ; pardon and security through Christ is a divine act of grace; this act is for Jew and Gentile; the only condition is faith; this is as easy for the Gentile as for the Jew. This Paul accounted the secret of the ages, and it filled him with unbounded enthusiasm for Christianity.

THE PERSON OF CHRIST. He is above the angelic host and stands in immediate relation to God, with intimate mutual knowledge Matt. 25: 31. He is God. John 1: 1.

THE OFFICE OF CHRIST. He is to judge the world and appoint the lot of every individual in all generations of mankind. Matt. 25: 32.

PRE-EXISTENCE AND INCARNATION. See John 1: 1, and 1: 14.

NATURE OF SIN.

The apostles had a very strong sense of the terrible nature and soul destroying power of sin. They had correctly diagnosed this disease (if we may call it so). All other diseases end with death, but this clings to man when he goes into eternity.

Sin can be cured here, but after death it becomes so seated and fixed that it shuts out a man from the heaven of the blessed. They pleaded, argued, and held up the terrible consequences of sin, to get men to abandon its practice.

They made their converts feel that there must be no

compromise with sin. "Sin must be destroyed, Christ must reign," was the rallying cry. Hence the early Christians, rather than throw a bit of incense on a pan of so called sacred fire, before an idol, went gladly to a martyr's death.

JESUS THE SAVIOR OF SINNERS.

JESUS CAN CLEANSE FROM ALL SIN. They taught that every sinner could find pardon in Jesus' love, no matter how great his sin. They saw no difficulties in the way as men see them now. They spake not of hereditary traits and taints, they did not say to the sinner, "Poor fellow, we wish that we had means to culture you that you might understand the great and high principles of Jesus Christ."

They preached the same gospel to magistrate, prisoner, jailer, to captain and common sailor, to prince and peasant, to moral man and great sinner. "Believe on Jesus, believe at once, there is no other way of salvation, and He can save and save now." They did not attempt to educate sin out of men (education in Christian life comes after conversion) but to burn it out with the baptism of fire. The dross in the lump of iron ore can never be hammered out or washed out, it must be burned out.

PERSONAL RESPONSIBILITY.

RESPONSIBILITY TO GOD. The apostles felt very strongly their immediate responsibility to God for all they taught and did. Their appeal was always to Him from men and magistrates.

RESPONSIBILITY TO MEN. They did not shun the life and society of their times but discussed its problems

freely. The relation of employer to employee (Eph. 6: 5–9); master to slave (Onesimus); socialistic questions, philosophical speculations, as to God and his government. They gave advice to parents, children, to all Christians (Eph. 6). But the sovereign remedy for all the ills of the day (and it is as true in our own age as in theirs), is the exaltation of Christ. When the employee became a Christian he would not shirk his work; when the employer became a Christian he would not oppress the employee. Kings, governors, magistrates, becoming Christians would rule in the fear of God, who would be sure to call them to an account for their stewardship.

MOTIVES. These were of the purest character. In advancing the kingdom of Christ they had literally sacrificed their all. Their motto was: "We seek not yours, but you." The faith had so taken hold upon their souls that it had eaten away all the dross of impure motive and left only the pure gold.

These elements in the apostolic preaching contributed in no small degree to the rapid spread of Christianity in the first century.

QUESTIONS.

What effects showed themselves from the preaching of the apostles? What truths were emphasized in their teaching? The resurrection of Jesus, what was the manner of the apostles before and after this great event? How did they regard the resurrection? What does Paul say of it? In proclaiming Jesus the promised Messiah, is there any difference in their teaching to Jew and Gentile? Give Paul's argument. What did they teach about the person of Christ? The office? The pre-existence and incarnation? Sin? The power of Jesus to cleanse from all sin? To whom did they feel their responsibility? Did they discuss the questions of their day? What was their conclusion as to the remedy for the ills of the times? What can be said of their motives?

XXI.

THE PRIMITIVE CHURCH.

We learn from the Book of Acts the story of the organization of the first churches. The Epistles of Paul show the churches at work, their problems and their faith.

ORGANIZATION.

THE BASIS OF ORGANIZATION was the fraternal equality of believers. (Matt. 23:8.)

Instead of a sacerdotal order, there was a universal priesthood. The beginning of a church was like that of a family. Lucian, the humorist, said of the early church members, "Their Master has persuaded them that they are all brothers."

THEY ATE IN COMMON. (Acts 2:46.) Not only in the instance mentioned in the Acts, but it was the custom continued for a long time to have a meal at the close of the religious services, which was called the Agape or love feast. After this meal the communion service was held.

THEY HELD PROPERTY IN COMMON. (Acts 4:33, 37.) In the dawn of the new faith, men were so impressed with the spirit of Christian brotherhood that there was no desire to have things for themselves; there was an implicit trust in Christ and their brethren.

THE CHURCH AT FIRST WAS IN ONE PLACE, as at Jerusalem. The curches in different cities were never sepa-

rate, but one, and were known as the church at Ephesus, Rome, etc., although there might be many meeting places in each city. I Cor. 1:2; I Thess. 1:1.

THE OFFICERS. The deacons appointed to look after the poor of the church (Acts 6), and that the apostles might give themselves wholly to teaching the people.

THE ELDERS (overseers or Bishops), were set to watch over the temporal well-being of the brotherhood and to superintend the religious worship; at first they were to rule, not to teach. Acts 20:17–28; Titus 1:5–7.

All looked up to the apostles as the teachers and governors in matters of religious faith and practice.

THE MEETING PLACES were in private houses. The connection of the churches was not organic; there was no hierarchy; they were bound together by ties of Christian love and sympathy alone.

TIME OF SERVICE.

In addition to stated times, as on Sunday, the disciples met daily in groups at private houses.

WORSHIP.

THE WORSHIP was a spontaneous expression of devout feeling.

THE ORDER OF SERVICE was sometimes copied from that of the synagogue service. There were read selections from the Scriptures; the exposition of the lesson followed, with spontaneous speaking. If a letter from an apostle had arrived, it was read to the assembly; there is no trace of a liturgy, although oftentimes the Lord's Prayer was used; the hymns were mostly from the Psalms. The Lord's Supper and Baptism were observed in all their simplicity.

Again there was no particular order of service. No one man conducted the service as with us, but all took part. The believers, except on Sunday, knelt in prayer. They did not kneel on that day because it was Christ's resurrection day.

GIFTS.

There were extraordinary manifestations of divine power in the early church; we find mention of these manifestations in the Charisma, or gifts as they were called.

(a) The gift of *Teaching;* the interpretation of divine truth already revealed. (b) The gift of *Tongues;* where one under the influence of divine power said things which, though not understood by the person speaking, or assemblage, were of importance. (c) The gift of *Interpretation* given to another made it possible for these things to be understood. (d) The gift of *Prophecy* was not the fortelling of future events, but a fervent outpouring of Christian truth. (e) The gift of *Miracles* was the power to heal disease. I Cor. 12: 10.

WORD PICTURE OF A CHRISTIAN CHURCH BY A HEATHEN WRITER. The letter written to the emperor Trajan, 112 A. D. by Pliny, who was exercising pro-consular powers in Bithynia, gives a vivid picture of the Christian church: he examined many Christians in regard to their worship and with a view to finding charges against them. "They affirmed," he says, "that they were wont to meet together on a stated day before it was light and sing among themselves alternately a hymn to Christ as a God, and to bind themselves with an oath, not to the commission of any wickedness, but that they would not

be guilty of theft, or robbery or adultery; would not falsify their word or refuse to return a pledge committed to them, when called upon to do so. When these things were performed, it was their custom to separate and then come together for a meal, which they ate in common but without disorder."

RELATION TO SOCIAL AND POLITICAL LIFE.

THE CHURCH WAS NOT TO SUPPLANT BUT TO SANCTIFY THE NATURAL RELATIONS. Mixed *marriages* (a heathen with a Christian), were strongly condemned. *Amusements*, which were in the heathen cities wholly vicious and brutal, were severely let alone; wherever any social customs demanded a recognition of magic or idolatry, they were shunned and discountenanced.

In the relation to *the state*, while the brethren were recommended in case of disputes to bring them before the arbiters of the church, yet it was held that the state existed by divine right and though the magistrate was a heathen, he was in that position to be treated as holding his authority from God.

There was a refusal, however, to comply with the mandates of the state which stood in conflict with the express requirements of the gospel.

QUALITIES AND PURPOSE.

TWO QUALITIES WERE ESPECIALLY PROMINENT. (a) The love of the Christians for one another. (b) Love for their enemies. This love appeared in their heroic patience and endurance of persecutions.

There was an intense enthusiasm for the faith, and the propagation of it.

There was an extraordinary religious elevation and purity of conduct.

The church sought to eradicate the selfishness in man, out of which all forms of injustice sprang, and aimed to effect nothing else than the moral renovation of society.

The church had to set itself against (1) worldliness, to oppose evil and assimilate the natural. (2) Asceticism which grew out of a tendency to literally interpret the words to forsake all and follow Jesus.

There were abuses which arose from the former lives of believers, and the mixture of Jews and Gentiles, but abuses were to be expected. It is surprising when we consider the material with which the church had to deal, that there were so few.

Thus there arose in the midst of the Roman empire a widespread, rapidly growing community, which gave supreme allegiance to Christ, the invisible King.

Questions.

What is the source of our information in regard to the organization of the first churches? What was the basis of the organization of the primitive church? Did they hold property in common? Were all the churches in a city under one government? What were the two classes of officers? Where were the meeting places? What the times of service? What was the order of worship? What can be said of the Charisma or gifts? Give the substance of the letter of Pliny in regard to the worship of the early Christians. What was the relation of the church to the social and political life? Give the qualities and purpose of the early church.

Book for futher study: "History of the Christian Church," Fisher.

XXII.

CHRISTIAN LIFE AS REVEALED IN THE ROMAN CATACOMBS.

WHERE THE CATACOMBS ARE.

AROUND AND NEAR THE CITY OF ROME are many underground passages, corridors and chapels which the Christians of the first four centuries made and used for burying their dead and for worship. They also served as places of refuge when the persecutions were specially severe.

THE EXCAVATIONS, dating from the earliest Christian times, contain inscriptions, paintings, frescoes and sculptured sarcophagi which are of great interest and value. By means of these we can look directly into the life of those who lived near Christ, and see how they regarded those things which we hold as the essentials of the faith.

"THESE CHRISTIAN CEMETERIES are situated chiefly near the great roads leading from the city, and for the most part within a circle of three miles from the walls. From this circumstance they have been compared to the encampment of a Christian host besieging pagan Rome and driving inward its mines and trenches with an assurance of final victory."

WHY MADE, HOW MADE AND HOW LONG USED.

WHY MADE. The Romans carried the bodies of their dead to a place about three miles from the city and there burned them, carefully gathering up the ashes and plac-

ing them in funeral urns, which they deposited in places called Columbaria.

The Jews embalmed their dead and buried them in rock-hewn sepulchres. Jesus was buried in this way.

The Christians in Rome wished to be buried as their Lord: they found that the rock just beyond the city walls (a soft volcanic tufa), readily lent itself to their purpose.

How made. In making a catacomb, a shaft was sunk in the rock at such an angle as to make an easy descent; after a depth of about fifty feet was reached, a tunnel or corridor was excavated from two and a half to five feet wide, and from ten to twelve feet high; this corridor was run for two hundred feet, then was turned at right angles and made to inclose a square; lateral passages were run parallel with two sides of the corridors. They did not always observe this regularity. The corridors and passages were often broadened out into chapels. It was in the sides of these passages and corridors that places were hollowed out for the bodies of the dead. Catacomb means a hollow place. Standing in a corridor, ten graves can frequently be counted, five upon each side and one above the other. After the bodies were placed in position, the openings were sealed with marble slabs on which were carved inscriptions. When this level was filled with bodies, another one was excavated below; ten or twelve feet of rock was left between the floor of one level and the roof of another. It is not infrequent to find five underground stories in one catacomb. Light and air were obtained through light shafts; where the light failed to penetrate, lamps were placed at frequent intervals.

How long used. It is not known how early the cata-

combs were begun; 72 A. D. is the earliest dated inscription. Burial ceased in them about the year 410 A. D., when Alaric captured the city of Rome.

EXTENT AND THE NUMBER OF BODIES.

EXTENT. It is computed that if the passages were placed in one continuous line that they would stretch out for 600 miles; about the distance from Chicago to Buffalo, N. Y. There are some forty-two of these underground cemeteries now known.

AMONG THE EARLIEST CATACOMBS ARE: 1. That of Priscilla, in which are buried Prudentiana and Praxides, the two daughters of Prudens, the Roman Senator, who is mentioned by Paul in one of his epistles to Timothy. 2. Domatilla, the grand niece of the Emperor Domitian; there are buried in this catacomb, Nereus and Achilles, chamberlains of Domatilla, who were beheaded for their faith. 3. Lucina, generally conceded to have been made by Graecina, wife of Plautius, conqueror of Britain.

NUMBER OF BODIES IN THEM. It is estimated that from four to eight millions of the bodies of Christians are buried in these subterranean passages.

INSCRIPTIONS.

INSCRIPTIONS. The chapel walls are sometimes lined with plaster and sometimes encased with marble. The ceilings and sidewalls of these chapels are frequently covered with inscriptions, paintings and symbols. The slabs that cover the places where the bodies were laid in the walls of the corridors are also inscribed; the corridors bear their share of Christian memorials.

"WE FIND IN THESE INSCRIPTIONS AND EPITAPHS, numbered by the thousand, a body of evidence on the doc-

trines and discipline of the primitive church, whose value it is scarcely possible to overestimate."

In the Lapidarian Gallery at Rome, a large number of inscriptions from pagan burial places have been arranged opposite to the Christian, taken from the catacombs. On one side we find eternal despair, on the other eternal hope.

Pagan Inscriptions. "These show how men without the knowledge of the true God met the awful mystery of death."

"I, Procope, lift up my hands against the god who snatched me away innocent." "Somno Eternali." (In eternal sleep). "O husband dear to me, and dearest daughter, farewell." "To a very sweet child whom the angry gods gave to eternal sleep." "We are deceived by our vows, misled by time, and death derides our cares, anxious life is naught." "Of all their wealth, they posses only this tomb." "My play is ended, soon yours will be." "Vale Aeturnum." (Farewell Forever) "What sweet children, what dear pledges, a dire day has borne away, and plunged in bitter death." "Here lies destroyed by fate, a son who was my only reason for living."

Christian Inscriptions. These show the triumphant faith of those who trusted in Christ.

"Called away by angels." (A youth of 22 years) "Laurentius was born into eternity." "Not lost but gone before." "He went to God." "Here rests a handmaid of God." "Petrosa went to her rest, a handmaid of God and of Christ."

"Prima, thou livest in the glory of God and in the peace of Christ our Lord." "Refrain from tears, my sweet daughters and husband, and believe it is forbidden to weep for one who lives in Christ." "Here reposes Laurentius who believed in the Resurrection." "He went to God." "Theodora (21 years old). Now she rejoices in the court of Christ, she reigns amid the choice odours of Paradise where the herbage is forever green beside the streams of heaven." "The earth has the body, celestial realms the soul." "Here rests my flesh, but at the last day through Christ, I believe it will be raised from the dead." A martyr's inscription reads as follows: "In Christ. In the time of the emperor Hadrian, Marius, a young military officer, who had lived long enough, when with his blood he gave up his life for Christ. At length he rested in peace. The well deserving set this up with tears and in fear on the 6th Ides of December."

PAINTINGS, OBJECTS AND SYMBOLS.

PAINTINGS. Some of the paintings and frescoes are of exquisite beauty and fine coloring, while some are far from artistic; those of the first two centuries, made before the decline of art, are the best.

Here is almost a complete picture gallery of the Old and New Testament events. (It is called, "The Biblical Cycle"). Adam and Eve. Noah in the Ark. Moses on Mt. Horeb. Moses receiving the Law. Translation of Elijah. Three children in the fiery furnace. Daniel in the lion's den. The Adoration of the Magi. Christ's miracle of the loaves and fishes. Christ opening the eyes of the blind. Christ blessing little children. Entry into Jerusalem. Raising of Lazarus. Peter's denial of Christ. Christ partaking of the last supper with His disciples. Christ represented as the Good Shepherd, and many others. The subjects are frequently repeated.

OBJECTS. Many objects of interest have been found. Cameos, rings with the monogram of Christ, glass cups with pictures of Peter and Paul in gold, in some way blown in the glass at the bottom; metal cups and earthen vessels, children's playthings, jointed dolls, rattles, money banks; vast numbers of lamps with Christian symbols on them; torture implements; phials, some of them containing the dried lees of wine used in the Eucharist, and others what is thought to be the blood of the martyrs, etc.

SYMBOLS. Palm branches, signifying victory. The Dove, the Holy Spirit. The Fish, the Greek letters which formed the name being made to signify, "Jesus Christ, Son of God, the Savior." The Lamb, Christ.

The Good Shepherd, Christ. Monograms of Christ in large numbers, etc.

TEACHING.

The Person, Work and Office of Christ. (a) *The Divinity of Christ* is set forth as one of the essentials of the faith often repeated, and strongly asserted. Many monograms of Christ are found with the Alpha and Omega and the inscription, "Christ is God." "God Christ Almighty." "To Christ, the one holy God." "Hope in Him." (b) *Christ the Conqueror of Death.* The cross nowhere appears in the catacombs until about the year 407 A. D., about the time of their abandonment. Christ is the Conqueror of Death and His kingdom is one of joy and peace. Christ is most often represented as the Good Shepherd. (c) *Intercessor and Savior.* The Virgin Mary as mother of God and one to whom prayer is to be offered, has no place here. Christ is the only mediator between God and men. (d) *Founder of the Church.* Christ alone is represented as the head of the church. The claim made for St. Peter and his successors has no foundation in any inscription or painting of the catacombs.

The Trinity. There are many inscriptions similiar to the following: "In the name of the Holy Trinity, of the Father, Son and Holy Spirit."

The Sacraments. Much was made of the Sacraments. The Lord's Supper, partaken of in all its simplicity, is a favorite subject for paintings in these subterranean chambers. We see the Christians at the table and partaking of the emblems. This shows how they regarded Christ. Baptism is also depicted on the walls.

THE GOVERNMENT OF THE CHURCH WAS VERY SIMPLE. The terms Bishop and Presbyter were at first interchangeable and simply signified pastors; there was an order of deacons and deaconesses (who performed quite important functions). Great care was taken with the instruction of the young.

HEAVEN. The soul immediately entered the haven of the blest. Purgatory finds no mention here.

PURITY. Rome was sunk in the slough of sensuality; yet there is not one inscription or painting in the catacombs that could offend the purest taste. In these sacred places purity had her home.

ETERNAL HOPE. Immortality had become a jest with the Romans. They met death with a sullen resignation or blank despair. They buried their dead at night. The Christians met death with cheerfulness and hope; the day of death was counted as the day of birth. They buried their dead by day except in times of persecution.

LOVE, JOY, PEACE AND FELLOWSHIP. The Christians were tortured with extreme cruelty, burned, torn by wild beasts and beheaded, yet there is not to be found a trace of resentment or revenge in any inscription. They followed Christ in their expressions of a large forgiveness. They had their reward in a joy and peace that no cruelties could conquer. "In peace" is one of the most frequent inscriptions. There was a literal fellowship of believers; no badges of servitude appear and no titles of honor. The wealthy noble recognized his servant as an heir of glory and bowed with him at the table of their common Lord

QUESTIONS.

Where are the catacombs? How near the city of Rome? Why are they of interest to us? Why were they made? How made?

How long used? Extent, how many miles of passages? Give the number of bodies buried in them. What is the number of catacombs now known? Give the names of the earliest. Where are the inscriptions? What do the inscriptions signify? What truth is taught by the inscriptions found in the Lapidarian Gallery at Rome? Give the names of some of the subjects of the paintings, the objects. What do the symbols signify? What are some of the teachings of the catacombs, in regard to the person, work and office of Christ; the sacraments; the government of the church; heaven, purity, eternal hope, love and fellowship.

XXIII.

REASONS WHY WE BELIEVE CHRIST TO BE DIVINE.

THE EVIDENCES FOR THE DIVINITY OF CHRIST are so many that only a few, and those most commonly set forth, can be considered in the space allotted to this lesson.

"The orthodox doctrine on this subject is that from eternity Jesus Christ has existed as the co-equal of and the Son of the Father, constituted of the same infinite self-existent essence with the Father and the Holy Ghost."

THE EVIDENCE OF THE OLD TESTAMENT.

The writings of the Old Testament are divided into Poetic, Prophetic, Didactic and Historical; in each we find the evidence clear, strong and positive. Christ Himself said (Luke 24: 25–27 and 44) "all things must be fulfilled which were written in the law of Moses and in the Prophets and in the Psalms concerning me."

THE HISTORICAL BOOKS prepare for and point towards Him. The rites and ceremonies of the Levitical economy are comparatively meaningless until Christ is set in the midst of them.

THE PSALMS AND PROPHETICAL BOOKS are dark and full of mystery until the light for the darkness and the key to the mystery are found in Him.

A FEW SELECTED PASSAGES (OUT OF MANY) WHICH REFER TO CHRIST IN THE OLD TESTAMENT:

(a) *Christ declared to be the Son of God.* The second Psalm asserts that He is the Son of God and as such will receive power over the whole earth.

(b) *Jesus is called God and His throne eternal.* Psalm 45. Compare with Hebrew 1: 8 and 9.

(c) *Jesus the Mighty God and Everlasting Father.* Isaiah 9: 6. Compare Matthew 4: 14–16.

(d) *Declared to be from everlasting.* (His birth place). Micah 5: 2. Compare Matthew 2: 6.

(e) *His birth place foretold and that as Jehovah He should suddenly come to His temple, and that His messenger should precede Him.* Malachi 3: 1–2. Compare Mark 1: 2.

(f) *Seed of Abraham.* Gen. 12: 3; 18: 18; 22: 18.

(g) *House of David.* Ps. 89: 4–36.

(h) *Suffering or Passion.* Ps. 22: 1–8; Isaiah 53: 1–12; Dan. 9: 26; Zech. 13: 6–7.

(i) *Death on the cross.* Ps. 16: 10; 22: 16; Isaiah 53: 8–9.

(j) *Resurrection.* Ps. 16: 10.

(k) *Redeemer and Intercessor.* Job 19: 25–27; Isaiah 41: 14; 44: 6; 47: 4; 59: 20; 62: 11; 63: 1; Jer. 50: 34; Is. 53: 12.

(l) *The Messiah, Christ, the King of Israel.* I Sam. 2: 10; Ps. 2: 2; 45: 1–6; Is. 61: 1.

(m) *In the Old Testament Christ is called* by many titles which show that He was regarded as God. The subject of the Messianic kingdom and King is a constant theme with all the prophets. [Note: For an exhaustive summary of the hundreds of passages of the Old Testament quoted or alluded to in the New Testament and

the many texts specially relating to Christ see Bagster's Bible and S.S. Teacher's Edition of Oxford Bible.]

THE EVIDENCE OF THE NEW TESTAMENT.

The prophecies and references to Christ in the Old Testament which are expressly cited in the New, number three hundred and thirty-three. The title, "The Son of God," is applied to Christ twenty-five times in the four gospels.

THE PRE-EXISTENCE OF CHRIST. (a) Creator of the world, John 1: 3; Col. 1: 15-18. (b) With the Father before the world, John 1: 1; 6: 62; 8: 58; 17: 5; II Cor. 8: 9. (c) He came down from heaven, John 3: 13; 13: 3; 16: 28; I Cor. 15: 47.

DIVINE TITLES GIVEN TO HIM. Romans 9: 5. "The word was God." John 1: 1. "My Lord and my God." John 20: 28. "Who is over all, God blessed forever." Romans 9: 5. "God was manifest in the flesh." I Tim. 3: 16. "But unto the Son he saith, Thy throne, O God, is forever and ever." Heb. 1: 8. "This is the true God." I John 5: 20.

DIVINE ATTRIBUTES ASCRIBED TO HIM. (a) Eternity. John 1: 2. (b) Unchangeableness. Heb. 1: 11. "Jesus Christ the same yesterday, to-day and forever." Heb. 13: 8. (c) Everywhere present. John 3: 13; Matt. 18: 20. "I am with you alway, even unto the end of the world." Matt. 28: 20. (d) All-knowing. "All things are delivered unto me by my Father." Matt. 11: 27; John 2: 23-25. (e) All powerful. "Upholding all things by the word of his power." Heb. 1: 3. "I am the Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was and which is to come, the Almighty." Rev. 1: 8

DIVINE WORKS WROUGHT BY CHRIST. (a) Creation. John 1: 3–10. "All things were made by him." Col. 1: 16–17. "For by him were all things created." (b) Upholds all things. "Upholding all things by the word of his power." Heb. 1: 3. (c) Miracles. (d) Judgment. Matt. 25: 31–32. "Before Him shall be gathered all nations."

SUPREME WORSHIP TO BE PAID TO CHRIST. Matt. 28: 19. "All men should honor the Son even as they honor the Father." John 5: 23; John 14: 1; Acts 7: 59–60; I Cor. 1: 2; II Cor. 13: 14; Rev. 1: 5–6.

HE PROVED HIMSELF TO BE LORD OF ALL. (a) *Master of men and of thought.* There is a divinity and authority in His sayings which are not in those of any other man. The most learned judge takes time to consider a hard question. Christ instantly answered the most difficult questions put to Him, and so answered them that they were settled for all time.

(b) *All power over disease.* Physicians are glad if they can heal the sick after many weary days, but when Christ healed, it was with a word or touch and the cure was complete at once.

(c) *All Power over Nature.* When a storm arises on sea or shore, it will run its course for all man can say; but Jesus spoke to the tumultuous waves on the sea of Galilee, and there was a great and instant calm; the few loaves and fishes multiplied in His hands and became food for the thousands who thronged Him in a desert place.

(d) *Raiser of the dead.* Men have been able to heal the sick but not to raise the dead. Jesus with a word bade the dead arise; Lazarus had been four days

dead yet he obeyed the voice of the Master and came forth from the tomb.

(e) *The Forgiver of sins.* Only God can forgive sins, yet Jesus said to those who stood around the bed of the man sick with the palsy, "That ye may know that the Son of Man hath power on earth to forgive sins, I say unto thee, arise."

(f) *He rose from the dead.* For forty days after He came forth from the tomb He gave every opportunity for tests of the reality of His resurrection.

JESUS WAS POSSESSED NOT ONLY OF A DIVINE BUT A HUMAN NATURE. Son of God and Son of Man.

(a) "There are no narrow limits to His individuality." Men become bound up and absorbed in their occupations. The instant that a name is suggested, we think of an occupation. Jesus was carpenter, philosopher, teacher, preacher, worker of miracles, God over all, and yet so perfect is His humanity that He stands out as the generic man of all time, fully in sympathy with men of all occupations and professions. (b) He is not limited by His nationality. We think of Washington as an American, Napoleon as a Frenchman, Nelson as an Englishman, Peter the Great as a Russian, Socrates as an Athenian, Cicero as a Roman. Christ was born a Jew, yet we never think of Him as a Jew. He is to every one as the Son of Man, belonging to all nations.

THE TESTIMONY OF CHRIST HIMSELF. Jesus declared Himself to be the son of God; He claimed equality with God, and that His thoughts and actions were the same as those of the Father; He demanded honor the same as the Father, John 5: 18–23. He said, "I and My Father are one," John 10: 30. At His trial He asserted in an-

swer to the High Priest's question that He was Christ the Son of God, Matt. 26: 63-66. He affirmed His pre-existence, and that He had glory with the Father before the world was, John 17: 5, and that whoever had seen Him had seen the Father, John 14: 9.

Questions.

What is the orthodox doctrine on the subject of the divinity of Christ? What is the evidence of the Old Testament? What is the relation of the historical books to this subject; the rites and ceremonies of the Levitical economy? Where is Christ declared to be the Son of God; God; Mighty God; to be from everlasting; birthplace foretold? What is the evidence of the New Testament? How many prophecies and references to Christ in the Old Testament are quoted in the New? How many times is the title "Son of God," applied to Christ in the four gospels? What proof is there of the pre-existence of Christ? What divine titles are given to Him; divine attributes ascribed to Him; divine works wrought by Him; supreme worship paid to Him? How is He proved to be Lord of all? What was the testimony of Christ Himself? Give Scripture references.

XXIV.

REASONS WHY THE CHRISTIAN RELIGION IS FITTED FOR ALL PEOPLES.

NATIONAL AND UNIVERSAL RELIGIONS.

The religions of the world have been divided into national and universal.

THE NATIONAL RELIGIONS are those which are confined to a single people or group of peoples, and are closely bound up with the national laws and customs.

THE UNIVERSAL RELIGIONS seem to know no such limitations. There are but three religions which are conceded to have claim to universality: *Christianity, Buddhism* and *Islam.*

In Buddhism "we have a moral system, but no lawgiver: a world without a creator, a salvation without eternal life, and a sense of evil but no conception of pardon, atonement, reconciliation or redemption."

In Islam we have a most earnest faith in the unity of God, and a protest against idolatry; yet the veneration of a black stone to which thousands annually make a pilgrimage is in glaring contradiction to this pure doctrine. The moral code includes a sanction of polygamy and slavery. The hope of a sensual heaven is held out to the believer. This religion is to be propagated by force.

Of such diverse elements of good and evil, are the two systems which contest with Christianity the su-

premacy of the world. A bare statement of a few of their characteristics serves to show how far Christianity is the superior.

CHRISTIANITY IS THE PERFECTION OF ALL RELIGIONS.

CHRISTIANITY is the outcome of a long process of growth; that growth can be traced step by step in the history of a nation and in the manifestation of Jesus Christ, the Son of God. There are in this religion all the best elements of the other systems with added and higher qualities and attributes.

(1) *God does not stand apart from the world,* neither is He identified with it; He is in the world and over it and not far from any one of us. In His character God "unites with infinite power and wisdom the moral attributes of holiness and love."

(2) "*Man is declared to be made in the image of God* and qualified therefore for conscious intercourse and fellowship with God."

(3) *Sin* is shown to arise not from physical evil, but from the conscious disobedience of a righteous command of God, and to remain in the world through continued wilful disobedience of the wise laws of a good God.

(4) *Reconciliation* is effected in Christ in a way in which God is not compromised, but His holiness and justice are shown. Life becomes a training school for a higher abode.

(5) *That heaven for which all are bidden to strive is not a haven of forgetfulness, as taught by Buddhism, or a realm of sensual pleasure as set sorth by Islam, but an abode of the pure and righteous.*

THE TRUE RELATIONS OF GOD TO THE WORLD ARE SHOWN.

IN ALL OTHER RELIGIONS THESE RELATIONS ARE DISTORTED OR THROWN OUT OF FOCUS. *Man is a religious being* and it may be true that heathen religions spring out of: (1) The sense of the supernatural; (2) The feeling of dependence and accountableness, and (3) The yearning for a higher life; yet, being a part of the political systems of the nations which uphold them, they are essentially man-made.

No man can without a revelation understand the relations which God sustains to the world and His plans for the human race. History shows that all man-made religions have failed to satisfy the soul of man.

Christianity is a direct revelation from God; and alone satisfying the spiritual nature of man proclaims: (a) *The fatherhood of God.* (b) *The brotherhood of man.* (c) *The Law of Service,* and (d) *The Law of Love.* Other religions have tended to keep nations apart, while Christianity by its proclamation of these broad truths, draws them together.

A MESSAGE TO ALL WITHOUT DISTINCTION.

In Christianity, men as men, irrespective of race, nation or condition are considered. Bond and free, rich and poor, high and low, barbarian and civilized are commanded and entreated to seek pardon and reconciliation through Christ Jesus.

"THE HEATHEN RELIGIONS BELONGED each to a particular nation." Whoever would accept the benefits of a particular religion must be come a subject of the nation of whose constitution it was a part. The conception of a religion as something apart from the state was a thought

entirely foreign to the heathen mind. The apostles had a struggle to get free from the thought that Christianity was to be a part of Judaism.

RELIGION IS ACTUALLY REALIZED IN A PERSON, IN JESUS CHRIST.

Ewald says, "There must come some one who should perfectly satisfy all the demands of the true religion so as to become the center from which all of its forces should operate. Unless there first comes some one who shall transfigure this religion into its purest form, it will never be perfected and its kingdom will never come. But He will and must come, for otherwise the religion which demands Him would be false; He is the first true king of the community of the true God, and as nothing can be conceived as supplanting Him, He will reign forever in irresistible power.

A RELIGION OF REDEMPTION.

THE ORIGINALITY OF CHRISTIANITY and its claim upon the attention of all men is not to be sought for in the promulgation of any new rules or even in the doctrine of the immortality of the soul, which had been argued for by the ancient philosophers and believed in by the Egyptians, but *in the proclaiming of redemption for all, under conditions which can be met by all.* "It is the approach of heaven to men and the love of God taking hold of men to lift them up to a higher fellowship." Unless this thought is kept in mind, this religion cannot be understood.

In the city of Rome there is a palace, and in it a room, containing a masterpiece of painting; the painting is so placed that it can be seen from only one spot in the

room; from any other point this great work of art is a blotch of color. So it is only from the cross of Christ that the grand purpose of God in the redemption of the world can be seen.

THE WORLD KINGDOM OF CHRISTIANITY.

The world character of Christianity is no afterthought. We have it proclaimed in both the Old and New Testaments.

A PROGRESSIVE KINGDOM. Isaiah the prophet said, 740 B. C.: "Of the increase of his government there shall be no end." Is. 9: 7. John the Baptist proclaimed the fact that "He must increase." In the parables of the leaven and mustard seed, the greatness of the coming kingdom is set forth by the Master Himself.

A UNIVERSAL KINGDOM. Zechariah (487 B. C.) prophesied that "His dominion shall be from sea to sea, and to the ends of the earth." Zech. 9: 10. Matthew says: "Before him shall be gathered all nations."

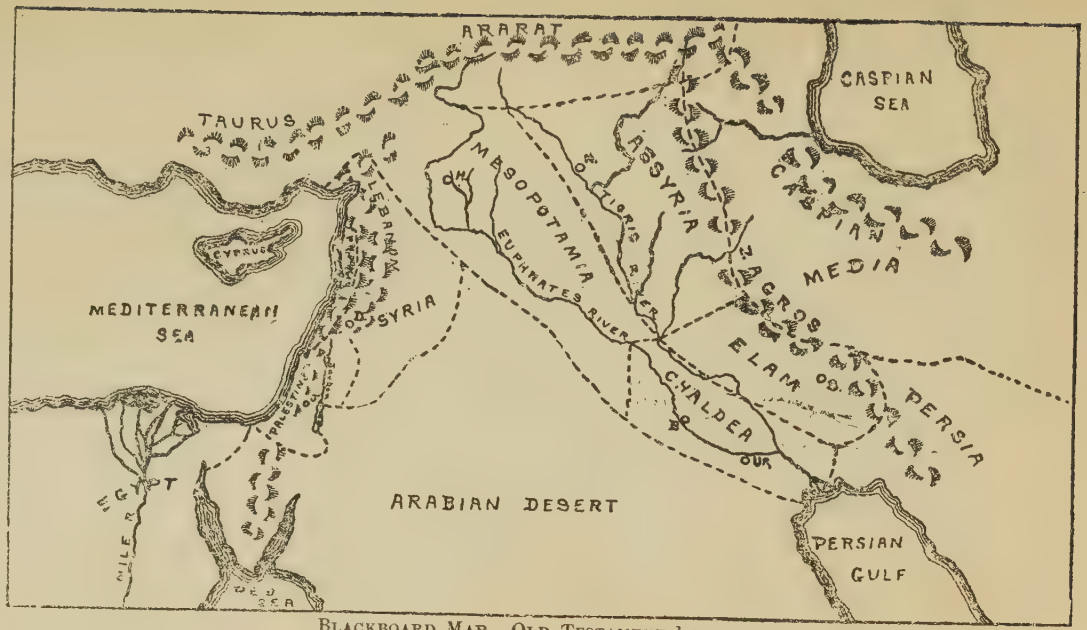
Jesus fully understood the mission upon which He was sending His apostles when He said: "Go teach all nations."

No one nation is great enough to exclusively have the worship of the great God of the universe.

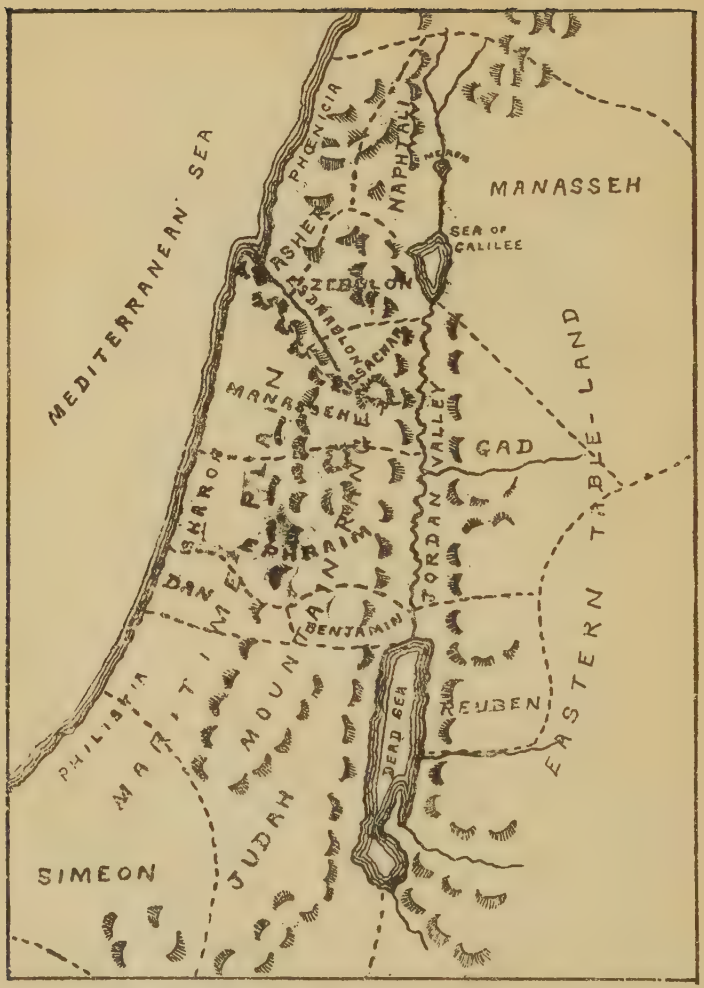
AN EVERLASTING KINGDOM. Daniel long ago said: "One like the Son of Man came like the clouds of heaven and there was given him dominion and glory, and a kingdom that all peoples, nations and languages, should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed." Dan. 7:13–14. Compare this with the Book of Revelation.

Questions.

How are the religions of the world divided? Define a national religion; a universal? What three religions are conceded and have claims to universality? Give the characteristics of Buddhism and Islam? Why is Christianity the perfection of all religions? What does it teach of God, man, sin, reconciliation, heaven? How does it differ in its teaching of the future state from Buddhism and Islam? How are the true relations of God to the world shown in Christianity? How did heathen religions come to be? In what four ways are the relations of God and the world made plain? What is meant by a message to all without distinction? How does Christianity differ from heathen national religions? What does Ewald say about religion being realized in the person of Jesus Christ? How can Christianity be said to be the religion of redemption? What does the Bible proclaim in regard to the kingdom, progressive, universal, everlasting? Give Scripture passages.

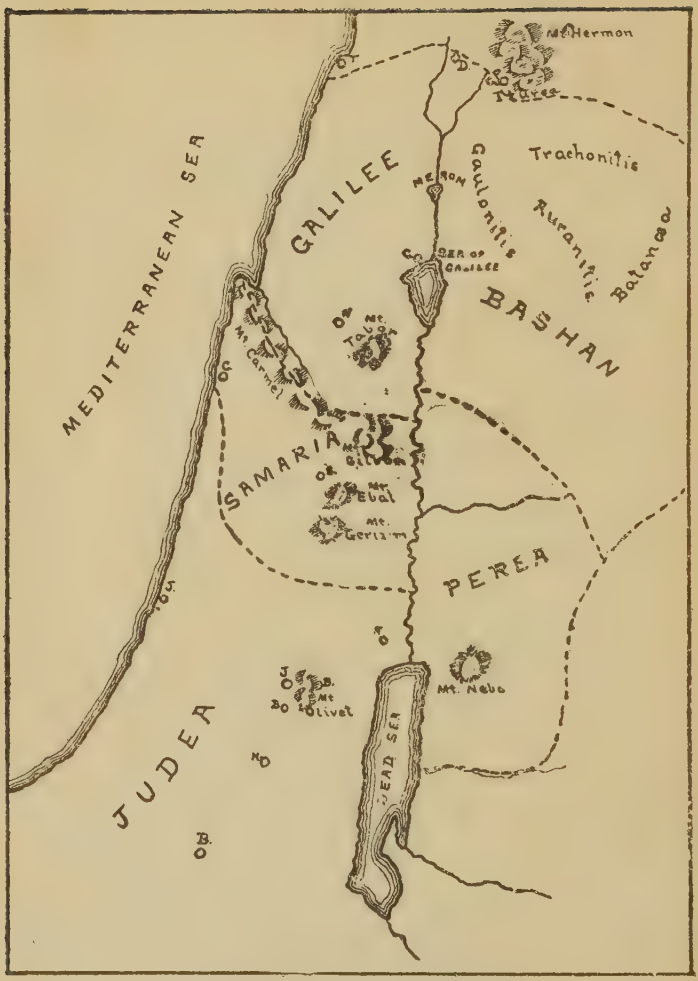


BLACKBOARD MAP. OLD TESTAMENT LANDS.



Blackboard Map. Canaan.

BLACKBOARD MAP. NEW TESTAMENT LANDS.



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